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MY TRIP TO SAMOA

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MY TRIP TO SAMOA

BY

HON. BARTLETT TRIPP

Ex-Minister to Austria, and
Head of the Samoan Commission

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FOREWORD

During the first administration of President McKinley, in 1899, troubles arose over the government of the Samoan Islands in the Southern Pacific. The Berlin Treaty of 1889, entered into by the English, German, and American governments, under which officers had been named and a government sought to be established, had proven unsatisfactory to all parties, and an insurrection arose. Hon. Bartlett Tripp, of Yankton, South Dakota, who had been Minister to Austria under President Cleveland, headed a commission of representatives of the three governments named through whose efforts peace on the islands was established and a permanent government given to them. Mr. Tripp here gives the first full and comprehensive account of the entire situation, and

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it is felt the publication of the same, in this form, will be found pleasing to the many who have an interest in a region made famous by Robert Louis Stevenson.

MY TRIP TO SAMOA

ON the 10th of April, 1899, I received a telegram from Washington inquiring, "Will you go as Commissioner to Samoa?" Being free from engagements and not knowing what was expected or required of "a Commissioner to Samoa," but influenced by a spirit of adventure inspired by the brief telegram of inquiry, I promptly answered "Yes," and commenced immediate investigation as to where Samoa was and what occasioned the appointment of a Commissioner thereto. I did not care to have it known that I was utterly ignorant as to the geographical position of these islands or the history of events which had so suddenly culminated in an international High Joint Commission to restore peace and establish a provisional government thereon.

I was enabled to plead confession and avoidance when I found upon consulting my geography that these islands were known when I was a student and until a comparatively recent date as the "Navigators Islands," and I was still more encouraged when upon apparently casual mention of the troubles in the Samoan Islands I found that others with whom I conversed were as ignorant as myself of their location and of the trouble existing there. I commenced a careful search of the current events published in the periodicals and magazines of the day, but before I had fairly informed myself of the extraordinary events which had led to the appointment of such a commission, and relying upon the usual time of at least a month in which to prepare myself with geographical and historical information as well as to place my business matters in shape for an indefinite absence, I was startled by a telegram from the Secre-

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tary of State, received on the 13th of April, 1909, inquiring whether I could be ready to sail from San Francisco on the 19th for Samoa. My ignorance of everything connected with Samoa had now excited my curiosity to the consenting point of answering yes to any telegram that might be received, and an affirmative reply was accordingly sent. How could I close up my business matters at home for at least a five months' absence and reach San Francisco to sail April 19th? The journey alone from Yankton to San Francisco would consume five days, and I must take the next day's train at the latest in order to reach there in time. On the next day and just before I was ready to leave for San Francisco another telegram from the Secretary of State advised me that the other members of the commission would not be ready to sail from San Francisco before April 25th, and in the meantime it was deemed advisable that I should

come to Washington for instructions. To reach Washington and return to San Francisco in time to sail April 25th I would be obliged to take the next east-bound train from Yankton, but I had now become so accustomed to answering yes, that I again wired in the affirmative; put my business affairs in order as far as was possible in the few hours allowed me, and took the noon train on Saturday, April 15, for Washington, where I arrived April 17 at 6 o'clock p. m.

On April 18 I called on the Secretary of State and the President; talked over matters pertaining to Samoa, suppressed my ignorance of current events as much as possible, and obtained all necessary information as to pending international complications, solutions desired, and in general my duties and powers as Commissioner.

On the 18th Secretary Hay kindly entertained the members of the commis-

sion at luncheon at his home, where I met my associate Commissioners for the first time, Baron Speck von Sternburg, Imperial High Commissioner on the part of Germany, and C. N. E. Eliot, C. B., Royal High Commissioner on the part of Great Britain. The only remarkable thing we discovered about each other at our first meeting was that none of us smoked or made use of tobacco in any form. We congratulated each other upon the possession of one virtue in common, and after a delightful luncheon and a pleasant hour of conversation we bade adieu to our host, his charming wife and family, and immediately repaired to our hotels to prepare for the long journey before us. I took dinner and spent the evening at the home of Senator C. K. Davis, where I met Edwin Morgan, who had been appointed my private secretary, Col. Savage, author of *My Official Wife*, and other guests, and on the morning of

April 19 at 10 o'clock, I left Washington by the Pioneer Limited for Chicago and San Francisco. We were of course besieged in Washington by the usual number of newspaper reporters, photographers, and snap-shot fiends, as well as by interested friends who always expect to be taken into the confidence of every man holding official position, but we found no trouble in escaping with a few meaningless interviews and references to artists where our faces could be found reasonably well negatived. Mr. Eliot was obliged to go to New York. Baron Sternburg would follow me on the next train, and so with the expectation of meeting again at Chicago, or Omaha, we left Washington by different routes on our way to the distant islands of Samoa. I had hoped to meet my wife in Chicago and to travel with her as far as the junction of the roads between Sioux City and Omaha, but on my arrival in Chicago a telegram

informed me that the Missouri River had broken its banks and overflowed the bottoms between Yankton and Sioux City, which would interrupt travel between these places by rail for several days, or perhaps weeks, so after a day spent in Chicago I went on to Omaha, where I met Baron Sternburg who had just arrived via the Chicago & Northwestern road. Mr. Eliot and Mr. Morgan, however, having gone to New York were not to arrive until the next morning. Baron Sternburg and myself occupied opposite sections of the sleeping car from Omaha to Ogden, and we talked about every subject except Samoa, and so pleasant had been the journey that we were quite surprised when we found ourselves emerging from Echo Cañon into the great valley of Salt Lake. At Ogden a group of friends from Salt Lake City met me and insisted on my remaining over for a visit to the "City of the Saints," where, when I was a lad

in the early sixties, upon our overland journey from Omaha to Sacramento, California, I was stranded for the winter, and where, being out of employment and out of money, by permission of Brigham Young I opened a school which proved so successful that on my return east from California in 1864 I was permitted to teach again for two winters. Many of the present prominent men of Utah attended these schools, and while nearly thirty-five years had elapsed and the younger members of the school had grown out of my knowledge and remembrance, yet from circumstances recounted and family resemblances retained I was able to recall and place nearly all who came to meet me. Among them were the former United States Senator, Frank J. Cannon, the present Governor, Heber M. Wells, Parley L. Williams, and Franklin S. Richards, now prominent attorneys in Salt Lake, John Henry Smith, a member of the twelve Apostles

of the Church, and many other well-known men. It was a great pleasure to meet them again after so many years.

At Ogden, where my friends met me, the train for Salt Lake leaves in a few moments after the arrival of the train from the east, which remains some time before it departs for the west. Baron Sternburg had, therefore, left the car on our arrival in Ogden, so I could not find him to inform him of my proposed visit to Salt Lake and to extend to him also the kind invitation of my friends to become their guest during the long wait. I was obliged to convey to him by card and the kindness of a newspaper man my apologies and the reasons for my sudden change of plans. My card of apology furnished to the reporter a letter of introduction to Baron Sternburg, and my oral apologies the opportunity for a long interview which appeared in the morning edition of his paper. My short visit to Salt Lakė was very pleas-

ant and ended in a promise to make a longer one at no distant day.

The city had outgrown the appearance of a great country village and had become a busy bustling city of the world. Its wide and beautiful streets, its splendid trees, its fine residences, its large and commodious business houses and magnificent churches and public edifices make this one of the most attractive and interesting cities of the west. Its people, too, had changed, and as I required a guide to the landmarks of the former city so I needed an introduction to those I had formerly known intimately and well.

I left Salt Lake City early next morning and met on the west-bound train at Ogden Mr. Eliot and Mr. Morgan, and we journeyed together to San Francisco. We wired Baron Sternburg at the Palace Hotel, San Francisco, and he came over to Oakland to meet us on the evening of the 24th of April, he hav-

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ing arrived the evening before. We went immediately to the Palace Hotel, where the Baron had already engaged rooms for the entire party. It was 10 o'clock when we had reached our rooms but not too late for visits from the ubiquitous reporters, for no papers of more life or energy are to be found anywhere than are the great metropolitan papers of San Francisco. Every question pertaining to the islands of the Pacific was and is of vital interest to the people of our western coast, and no one appreciates this fact better than members of the press. We gave them all the information proper to be made public and were pleased to find that the published interviews showed the good sense and discretion which easily distinguishes the practiced and successful reporter from the tyro of his profession.

We found on our arrival that the Badger, a converted cruiser of about 4,500 tons, formerly belonging to the Morgan

line, which had been designated by the Navy Department for this trip, would not be ready until the 26th. This intelligence was received with no murmurs of complaint on our part. We were all tired by the long overland journey and were quite content to take a day of rest before embarking upon our long voyage by sea. We spent the 25th in receiving and returning calls and in visiting many interesting places of amusement and resort, and at ten o'clock on the morning of the 26th we embarked on the Badger, weighed anchor, and steamed out through the Golden Gate. The Badger had been especially fitted up for this trip. By the prudent foresight of the Secretary of State, the Secretary of the Navy had instructed Captain Miller to have large and convenient upper deck rooms built for the accommodation of the Commissioners, and the vessel had been newly refitted with electric fans, ice machine, and other modern conven-

iences necessary in the tropics. The Badger, upon her conversion into a cruiser, had been provided with twelve rapid-fire guns, six five-inch guns on the middle deck, and six five-pound rapid-fire guns on the upper deck. She had a full complement of men and crew, in all about 200, and was commanded by Captain Miller, who was commander of the ill-fated Merrimac before she was dismantled and sunk by Lieutenant Hobson in Santiago harbor. Too much cannot be said in commendation of Captain Miller and his officers during this entire trip. They were very courteous and discreet. Our consultation cabin was on the upper deck where important interviews with prominent officers, officials, and native chiefs were constantly had, and the least indiscretion in divulging facts which came under their observation or plans of which they at times must necessarily have been informed might have seriously retarded, if not

injuriously affected, the successful conclusion of our work. We found them not only efficient officers but courteous gentlemen and agreeable companions, who did much to make our long voyage and prolonged stay in Apia and among the Samoan Islands a pleasant and agreeable one. Captain Miller, my two associates, and myself formed a mess by ourselves, and after we had swapped all the English, German, and American jokes in the repertoire of each other we gathered up and mutually detailed the fictions and traditions of the Samoans, and the tales and romances of traders and planters, and the recollections of missionaries which constituted the history of these far away islands of the sea.

HONOLULU AND ITS ATTRACTIONS

On the morning of May 3, after a remarkably pleasant voyage across this portion of the great ocean which bears the reputation of being pacific in nothing

but name, we sighted the high point of land known as "Diamond Head," which stands as a sentinel over the beautiful harbor of Honolulu, in which we cast anchor at about 10 o'clock in the forenoon. The little harbor was full of vessels flying the flags of all nations, and it was with difficulty that we found room for our vessel and opportunity to take on board the coal needed for our voyage to Samoa and return. The entrance to the harbor is narrow, and the harbor itself, which has been dredged and considerably enlarged, is still small, but it is safe and well protected from wind and storms. We spent several days very pleasantly in Honolulu while our vessel was coaling. We met many of the prominent citizens and public officials, and were delightfully entertained at the splendid home of Mr. Ballou, a prominent young attorney of the city, a native of Boston and a member of the celebrated Ballou family of that city, and

whose charming wife is the daughter of the celebrated Confederate general, Basil Duke. We visited several of the sugar plantations, among them the new Ava plantaton whose owners have reclaimed a large tract of desert land by means of artesian wells. The cane is said to be very rich, and the land to produce three times the amount of sugar per acre which is obtained in Cuba or other West India islands. We were told most remarkable stories of the rapid rise in values of land since the islands have become a part of the United States. As an instance, we were given the name of a syndicate which had purchased a large tract of desert land for a few cents an acre, and having developed artesian wells which supplied sufficient fresh water for irrigation, the syndicate had the past year leased a large portion of it at a yearly cash rental of $12 per acre. We could not forbear to express some surprise at these rapid advances in rents

and values, but as none of these narrators asked us to purchase we felt only bound to believe all they told us. Honolulu is really an American city; for while one meets here Japs, Chinese, Portuguese, natives, and people of almost every nationality in the world, yet its streets, its business houses, its public buildings, its officials and government are all American. A genuine American boom has overtaken the town, and although every real estate man assures you that it is a healthy, natural growth you can easily convince yourself by inquiring the price of some vacant corner lot which the owner assures you he does not care to sell at any price.

We spent also a few days at this beautiful city on our return, and were driven by our polite and hospitable representative, Harold M. Sewall, and other residents and citizens of the place, not only around the town but to various places of interest in its immediate vicin-

ity, among others around the high hill or mountain overlooking the town known as the Punch Bowl, an extinct volcano from the outer brim of whose crater we obtained a splendid view of the city, harbor, and surrounding country. We also drove to the Pale, a perpendicular cliff on the north side of the island, down which the great King Kemehameha is said to have driven the last of his enemies to sudden and instant death. We also visited Pearl Harbor, which was set apart to our government as a coaling station before we acquired title to the islands themselves. It is an immense inland harbor, consisting of a number of arms or inlets, most of which are said to be of sufficient depth to float vessels of the largest size. The entrance to this great inland lake is now barred by a coral reef which it is claimed can be easily blasted to give entrance into this fine harbor to vessels of any size. It is but a few miles from Honolulu, and

MATAAFA, REBEL KING OF SAMOA

when the government shall have made its proposed improvements and established there a naval station, which is already required, the little harbor of Honolulu will recover from its present congested condition and be able with the improvements already proposed to afford sufficient room for the commerce which its position is sure to command.

I must not forget to speak of the Museum, where we spent a pleasant and instructive afternoon. The building is large and built of native woods, some of which have now become rare and difficult to obtain. The display of relics and curios from the Hawaiian and other islands of the Pacific is a very fine one and reflects great credit upon its manager, to whose courtesy we are indebted for much valuable information concerning the native inhabitants of these islands, of whom so little is really known.

The climate of Honolulu is delightful. The trade winds which sweep across the

islands and down its ravines remind one at times of the zephyrs of a western prairie, and at night the air becomes so refreshingly cool that an overcoat is often desired.

As soon as our vessel had coaled, we bade adieu to lovely Honolulu and her hospitable people and took our course for the equator and the Southern Cross. We saw little of the fabled doldrums, for the trade winds of the north followed us until we met those from the south, and kind old Neptune was so forbearing as to issue to each of the Commissioners and Mr. Morgan a diploma authorizing our passage across the great barrier line without the formality of initiation to which the sailor has been from time immemorial inevitably subject.

We had started upon our journey well supplied with all the literature pertaining to Samoa, that could be readily obtained. Mr. Morgan had been espe-

cially diligent in selecting and obtaining from the departments the reports of consuls and congressional committees upon affairs in Samoa, and several histories published under the supervision of the missionaries which furnished sufficient reading for the abundant leisure time we had on this lengthy trip, interrupted only by our pleasant stop at Honolulu. By the time, therefore, that we reached our destination we were fairly well conversant with what had been published concerning Samoa.

ARRIVAL AT APIA

On the morning of May 13, 1899, we arrived off the island of Upolu, at a point a few miles east of the harbor of Apia. The sun was just emerging from the eastern sea, its rays were just lighting up the green summits of the island mountains in front of us. The sea was calm and quiet, save that continuous billowy motion, that restless swell which

never ceases and which is ever reminding you of that terrible reserve force it can bring into action when it desires. No artist can paint such a landscape; the peculiar blending of color; the grandeur and magnificence of the scene which would evoke criticism of the painter's canvas, fill the beholder of nature's picture with awe and admiration. I have witnessed the sun rise on Rigi and other summits of the Alps; I have seen its morning light climbing the rugged sides of the Alleghanies, the Rockies, and the Sierra Nevadas of our own country, but I have never seen so splendid a combination of beauty and grandeur as a sunrise in Samoa. The mighty orb of day does not rise as observed in a northern sky. No twilight warning announces its uprising from the sea. It springs forth from utter darkness, with full force of heat and light; a mid-day sun at the horizon, whose fiery rays light up the dark-

ened air and scatter the clouds of night, revealing a beautiful landscape beneath a clear tropical sky. The splendor and brilliancy of the scene is indescribable by pen. The dark green of the mountain tops and the retreating shadows of departing night so soften and temper the fiery light of the rising sun that the feeling of awe quickly changes to admiration and appreciation of the beautiful picture which lies before you. The sunset, the counterpart of the Samoan sunrise, is not less beautiful nor less impressive. There is the same succession of instant darkness everywhere found in the region of the tropics, and the same strong, beautiful coloring of the sky and mountain tops, but none of those soft fading pink and greenish colors which belong to our beautiful twilight of the north. Always at and near the equatorial line the sun disappears in a direct line beneath the horizon, while further north or

south it takes its course obliquely down, remaining long near the range of vision after it has disappeared from view. No islands of the world perhaps present a finer view to one approaching from the sea than those of Samoa, and no time is more favorable than that of sunrise or sunset.

Our arrival was not unexpected, and so soon as we had dropped anchor in the harbor Admiral Kautz and the commanding officers of the American, English, and German ships of war came on board to greet us, and salutes were fired in accordance with naval etiquette. These salutes were returned by the Badger, and the formal visits of the officers were immediately returned by the Commissioners, visits thereafter of the civil officers were received and paid by the Commissioners, and on the next day after the formalities of our reception were over, rooms on shore were secured,

and the Commissioners organized by the election of Bartlett Tripp, the American Commissioner, chairman, and Mr. Morgan secretary. The rooms selected comprised the second story of the International Hotel, with a broad veranda looking out upon the harbor, where we could get good air and light. My associates for a few weeks roomed on shore, but Mr. Morgan and myself took only our noon lunch on shore, returning to the ship every night to sleep. During the day the trade winds are very refreshing both on land and at sea, but at night the breeze blows from the land toward the sea and is not felt on shore where the houses, as is generally the case, are surrounded by trees, but in the harbor and on board ship this breeze, which is the counterpart of the trade wind, is most welcome and agreeable. Our deck rooms at night upon return to the vessel were relieved of the heated air of the day by

the use of the electric fans, and its place supplied by the cool breeze from the land, so that sleep was induced with all the refreshing results to be found in our most favored resorts at home.

My associates soon discovered the difference between the night on shore and at sea, and they too within a few days returned to the vessel at night, after the work of the day was done.

PRELIMINARY WORK OF THE COMMISSION

Our first work was one of inquiry. Our knowledge of Samoa and its people was what we had learned from the books. We gave a general invitation to all the people to meet us and give us the benefit of their views, and we sent special invitations to all officers, civil and military, fixing hours of audience, in order that we might at the earliest moment not only acquaint ourselves with existing evils but also be able to devise the speediest and best means of remedying them.

CAUSE OF THE TROUBLES IN SAMOA

The situation was indeed a critical one. The Berlin Treaty of 1889, entered into between the English, German, and American governments, and under which officers had been appointed and a government sought to be established, had not met the expectations of its authors or the parties thereto. Under it Malietoa Laupepe, who had been dethroned by Mataafa, was reinstated and Mataafa subsequently sent into exile, but who at about the time of the death of Malietoa had been permitted to return to the island by the great powers, upon the plea that he was an old man in broken health who desired to die at home and be buried with the members of his tribe, purged from the disgrace of a death in exile. Upon recommendation of the consuls of the three powers this request was at last granted, but most unfortunately at a time when the reigning King had died

and a new one was to be elected under the terms of the Berlin Treaty. It might have been foreseen that the great power and influence of Mataafa, coupled with the sympathy that had naturally been engendered by his years of exile, would have made him a natural and powerful candidate as successor to the deceased King. So it proved: almost before the tribal ceremonies upon the death of Malietoa were at an end the adherents of Mataafa declared him to be duly elected King, in accordance with the laws and customs of Samoa. This was challenged by the immediate family of the deceased King, and several powerful chiefs refusing allegiance to Mataafa, among others Tamesese, son of a former chief once elected King, declared Malietoa Taunu Mafili, son of the deceased King, a lad about eighteen years of age, to be the successor of his father, and claimed him also to be elected King in

accordance with the laws and customs of Samoa.

Under their laws and customs it seems neither the majority of the people of the tribe nor of the chiefs elect a King but, under a right claimed to be exercised by a favored few, the King is by such peculiar methods selected that it is possible one may be declared King to whom a large majority of all the people of the nation and of the chiefs are opposed. Without attempting to explain these laws and customs, which with all the study I gave them I do not now pretend to understand, I learned enough to know that thereunder not only may one be made King against the will of a majority of the people but that more than one person may also be declared the King. It is not strange then that adherents of Mataafa and Tanu should have been zealous in the interests of their respective chiefs, and without doubt both

factions may have been honest and conscientious in the belief that either chief was rightfully elected King. Under the provisions of the Berlin Treaty it was provided that "In case any question shall hereafter arise in Samoa respecting the rightful election or appointment of King; or of any other chief claiming authority over the islands; or respecting the validity of the powers which the King or any chief may claim in the exercise of his office, such question shall not lead to war, but shall be presented for decision to the Chief Justice of Samoa, who shall decide in writing, conformably to the provisions of this act and to the laws and customs of Samoa not in conflict therewith; and the signatory governments will accept and abide by such decision." (Sec. 6, Art. III.) And by section two of the same article, referring to the powers of the Chief Justice, it was also provided that "His decision upon questions within his juris-

diction shall be final." Under these provisions of the Berlin Treaty, therefore, when both Malietoa Tanu and Mataafa assumed to have been elected and to have authority to exercise the rights and powers of King, an appeal was made to the Chief Justice who heard the testimony presented by either side, and after an examination of all the evidence decided that Tanu was rightfully and legally elected King. A climax had now been reached in the affairs of Samoa. It had been claimed, and it was undoubtedly true, that the representatives of the three powers in the islands were not harmonious in their preferences as to which of the opposing candidates should be declared King. English and American officials were said to have been friendly to the selection of Malietoa Tanu, while those of Germany were said to have been friendly to Mataafa. In any event, immediately after the decision of the Chief Justice, the English and

American consuls issued a proclamation in which the German consul declined to join declaring Tanu the King. Mataafa and his adherents declined to obey the proclamation or to be bound by the decision of the Chief Justice. Fighting immediately ensued, and within twenty-four hours the forces of Mataafa had completely defeated those of Tanu, and had either taken them prisoners or driven them to safe shelter on board the men of war in the harbor. Mataafa became King *de facto*, and assumed the powers of government, and the three consuls claiming to act in behalf of their governments recognized provisionally the government of Mataafa. The Chief Justice and some others of the officials sought safety on board the men of war, and declined to recognize the provisional government of Mataafa.

In this condition of affairs Admiral Kautz with the United States cruiser Philadelphia appeared in the harbor,

and being the ranking naval officer he called a meeting on board his vessel of all the commanders of the English, German, and American vessels in the harbor, and of all civil officials in the islands. He heard the statements of the consuls as to the consent they had given to the existing provisional government, and after listening to the views of those present at the meeting he issued a proclamation assuming to denounce the provisional government of Mataafa as revolutionary and subversive of the legal government, ordering the withdrawal of the forces of Mataafa, and declaring Tanu the duly elected King. To this proclamation of the admiral the German consul general issued a counter proclamation denying that Germany had consented to or joined in such action, and that he should continue to recognize the provisional government of Mataafa until otherwise advised by his government. At this juncture Admiral Kautz,

whose action was supported by the commanders of the British vessels, sent a communication to Mataafa and his chiefs informing them that unless they vacated the city of Apia within a limited time he should open fire upon them with the guns of the ships, and no reply being received fire was opened by the Philadelphia and the ships of the British fleet, which was continued at intervals for several days.

In the meantime Chief Justice Chambers, attended by a detachment of marines, was put in possession of the court house and a guard was detailed to defend the American and English consulates; the city was placed under martial law, marines were stationed at various points on shore, and sentries were placed in positions convenient for communication with each other and with the ships in the harbor. The forces of Tanu now began to again assemble. Tanu was crowned King with ceremony

under the guns and protection of the English and American fleets. English officers were detailed to arm and drill the forces of Tanu, which were now in control of Mulinu, a point of land which forms the western side of Apia harbor and which projects like a finger into the sea. The war was now on. Frequent collisions were taking place between the forces of Tanu and Mataafa, the Tanu troops sometimes being led by English officers and sometimes acting independent of them. In one of these unfortunate engagements our gallant Lieutenant Launesdale, of the Philadelphia, lost his life, and brave Ensign Monaghan, in trying to save the life of Launsdale, lost his own. The English Lieutenant Freeman and a number of English and American privates were also killed in the same engagement. Germany had taken no active part in the controversy by any official action, but several German citizens, among them Marquandt and Hufnagel,

suspected of giving aid and assistance to Mataafa, were arrested and placed in confinement, at first on a British man of war, but afterwards surrendered to the German cruiser Falke, where they were held in custody until the arrival of the Commissioners, who upon an examination of the evidence discharged them. The feeling between the Germans on the one part and the English and Americans upon the other had become intense and excited, and the relations between the representatives of the powers fearfully strained. The least overt act on the part of either might at any moment have precipitated hostilities between them.

In the meantime the provisional government had been practically overthrown. Mataafa and his forces had been driven without the town. The consuls and Supreme Court were exercising their usual functions, and Tanu within the limits of the city and the

range of the guns of the ships was recognized as King. Outside of the authority exercised by the consuls and the Supreme Court, however, the islands were practically under martial law. The provisional government at least was at an end.

THE COMMISSIONERS AT WORK

Such was the condition of affairs when news reached Samoa of the appointment of the Commission, and orders were received to hold the *status quo* pending its arrival. The news was not most pleasant to the commanders of either the English or American vessels. The British officers had been very diligent in collecting and drilling a native army, loyal to Tanu. It was estimated that already 3,000 Tanu warriors were under arms. Many of them were drilled by British officers and armed with British rifles; the forces of Mataafa, it was estimated, did not exceed this number. They were armed with weapons much

inferior and were lacking in discipline and in the use of arms, which had been taught the troops of Tanu. It was therefore confidently asserted that the Tanu forces, supported by the marines and the guns of the ships, could easily meet and conquer the forces of Mataafa, and they naturally did not look with favor upon an enforced armistice that deprived them of the honor of speedily determining a controversy which might consume months in subtle diplomacy. With military exactness and promptness, however, the orders from Washington, Berlin, and London were carried out. A neutral zone between the two conflicting armies was defined about three-fourths of a mile in width beyond which Mataafa and his forces were required to withdraw, and in this condition things existed when the Commissioners arrived in Apia. Three thousand armed men on either side, behind their fortifications, resting on their guns looking across the

strip of neutral ground, were ready at any moment to terminate the truce and to renew the fight with added bitterness and hate. The English and American ships in the harbor were ready for action. The marines from the ships were patroling the shore. The army of Tanu was in full view as we entered the harbor, while in the distance could be seen the fortifications and troops of the hostile forces of Mataafa. Drums were beating and flags were flying. It was a warlike scene which presented itself as we steamed into the harbor of Apia on the 13th of May, 1899. The Commissioners were kindly received both by the naval authorities and by the people, but their arrival inspired little enthusiasm and no confidence. The people naturally looked to the naval officers for safety and protection, and they fully believed, at least so did the adherents of Tanu, that but for the appointment of the Commissioners there would have been a speedy

termination of the war; that the Commissioners were parvenus and political favorites without experience, from whose action or administration little could be hoped or expected. This lack of confidence, so apparent in look, act, and speech of all with whom they came in contact, did not discourage or affect the action of the Commissioners. We went to work with added zeal and determination. Every man who could give us any information as to native character, the nature and cause of the existing conditions of affairs, as well as remedies to be recommended, was invited to give us the benefit of his information and advice. We first gave audience to Admiral Kautz and the commanders of the vessels in the harbor. We listened to their narrations of events still fresh in the memory of all who had taken part therein, or who had suffered therefrom. We called on the missionaries and made careful inquiries as to the habits, man-

ners, and customs of the people; the increase or decrease of the inhabitants of the islands; their division into tribes and the manner of selecting their chiefs and King. We also had long conferences with business men and citizens who had been long resident on the islands. The consuls, the Chief Justice, and other officials were very kind in rendering us every assistance possible by way of statistics and data necessary to give us an early and accurate understanding of the task we were sent to accomplish. Upon two propositions we found they all practically agreed: 1st, that the title of King should be abolished; some few of the missionaries at our first meeting expressed some doubt as to the propriety of such a step, and we learned from tradition and a sort of common talk which makes up most of the real history of Samoa and which seemed to agree with reports of our consuls as well as with the reports of

Commissioner Bates, that the title of King was of modern origin and could not be authentically traced back further than the advent of the missionaries themselves; that the title of chief was hereditary and descended from father to son, and that the missionaries, to prevent war and discord among the tribes and to unite them under one head, conceived the idea of selecting a head chief as King, and that this custom had been since followed, on the death of a King to select another from one of the most powerful tribes; that two great families had for many years contended for this prize, the Malietoa and Tupua; that the late King Malietoa Laupepa and his son Malietoa Tanu belonged to the former family, while Mataafa belonged to the latter, either of whom was eligible according to Samoan law and customs; that all the great wars between the tribes in modern days had grown out of the question, who

should be elected King or obeyed as such; for we found to our surprise that none of the Kings had been able to assert his rule over all the tribes and all the islands. Some tribe or tribes were always in rebellion. We found that the King lately deceased had been twice dethroned and sent into exile, first by his uncle Malietoa Talion, and again by Tamesese and Mataafa of the family of Tupua, and that during his entire reign, where rebellion had not become successful, many of the larger districts refused to recognize him as King or to obey any precept issued over his hand and seal; that if rebellion did not break out at the crowning of the King it was sure to break out soon thereafter; and the missionaries themselves during our later conferences admitted that if the chiefs generally could be got to consent to the abolition of the title of King and relegate their government as far as possible to the chiefs themselves,

subject to supervision and control of some strong central government, it would be advisable to do so. Outside of the missionaries everybody without one dissenting voice demanded the abolition of the kingship.

Upon the second proposition, to wit, the disarmament of the natives, we received no encouraging word from any source. Everybody admitted the propriety and necessity of its being done, and agreed with us that if successfully accomplished it would end the difficulty and that without disarmament no peace could be made permanent. But when we approached the question of how best to accomplish such a result we were met with such a silence and an ominous smile as to plainly advise us that the preconceived opinion already formed in regard to the Commission before its arrival had not been favorably modified by the proposition now made. Some of the naval commanders were frank enough to say it

was impossible, put in mild and respectful form to the Commission itself, but in the freedom of their own conferences and in conversation with friends we were creditably informed our proposition of disarmament was characterized as visionary and academical. Said one naval man: "There is nothing that a Samoan so much loves as his gun; there is nothing he will not sacrifice to obtain it, property, family, his god; and there is no act he will not do, no crime he will not commit to retain it. It is folly to talk of disarming Samoans. They can only be disarmed by a force sufficient in strength to take their arms by force;" and our attention was called to the attempt to disarm the forces of Mataafa a few years before when the German forces on the island were nearly annihilated. History, tradition, and public opinion were all against the Commissioners.

INTERVIEW THE CHIEFS

After consultation, however, we determined as a last chance to interview the chiefs themselves and a messenger was sent through the lines to Mataafa, requesting him with his chief warriors to visit us on board the Badger upon a day named, promising safe escort through the lines of Tanu and personal protection for him and his associates. His reply was very friendly, expressing a willingness and a desire to meet the Commissioners, but he requested permission to come to our vessel by boat rather than to risk the dangers of passing the lines of Tanu by land. To this we consented, and on the morning of the day appointed for the interview we sent a steam launch and several large boats with marines, from our vessel around to the harbor opposite which the forces of Mataafa were encamped, where they found him and a large number of

his chief men already awaiting the escort from the vessel. Several hundred of the chief men and warriors accompanied Mataafa and his council, but the Commissioners refused to allow more than Mataafa himself and his thirteen (this seems to be a fortunate number with the Samoans) principal chiefs to come on board the vessel. It was a very pretty and unique sight to see these warriors in their native costumes as their fleet of boats approached our vessel. They had taken especial pains to make the reception of their King an imposing one. Their boats, which were large and capable of carrying from 100 to 350 persons, were covered with gay awnings and decorated with native flags and banners; the seats were cushioned with rare and expensive mats; while the sides of their boats and every place within were trimmed with flags and tropical flowers. The larger of the boats, carrying Mataafa and his principal chiefs,

came alongside the gangway, up which they moved with that slow, dignified step which characterizes their race. They were conducted down the deck to the rooms of the Commissioners, and were cordially received and invited to seats which had already been arranged for their reception. Mataafa was clad in a long white robe which came down to his feet and was partially gathered at the waist by some form of belt but flowing somewhat loosely about his large stalwart form, giving him, with his dignified mien and presence, something of the appearance of a Roman Senator. His head and feet were bare, and he wore no ornaments of any kind except a necklace of beads and a cross, the emblems of his church. His thirteen chiefs were naked except the lava lavas or loin cloths about their persons. Their bodies were freshly oiled, which brought out distinctly the brilliant tattooing of the trunk and limbs (a relic of barbarian

customs to which every tribe still religiously adheres), and the splendid muscles of the limbs and body were displayed to best advantage by their native dignity of carriage, which is a distinguishing feature of their race. Not one of these stalwart men was less than six feet in height, and with the exception of one or two who were deformed by that terrible disease so prevalent on these islands, elephantiasis, they were as splendid looking a body of men physically as could be seen in the prize ring or practicing rooms of the gymnasium. They were arranged down one side of the room. The Commissioners, after the reception accorded to each individual chief, took up their positions on the opposite side.

The conference was opened through the interpreter by asking them, in accordance with Samoan customs, whether they had any communications to make to the Commissioners. Mataafa imme-

diately replied graciously, hoping that he found each of the Commissioners in good health after their long journey, and expressing the pleasure of his people in having so early an opportunity of meeting them upon their arrival in their country, and that they would be glad to hear any communication it might please the Commissioners to make to them. The Commissioners then made them an address of some length, telling them that the great nations of England, Germany, and the United States had heard with sorrow and regret that the Samoans were at war with each other; that all Samoans were alike to these great nations; that they knew no difference between the followers of Mataafa and those of Malietoa Tanu; they only desired that all should live in peace with each other; that to accomplish this purpose they had sent the Commissioners to examine into and settle this difficulty and end the war between these people;

that these nations were very strong and very good; that they had sent to these people good missionaries who had established schools and churches among them, and had instituted laws among them to prevent and punish crime and to prohibit white men of any nation from coming and taking their lands and properties, and had established laws so that the natives could neither sell nor dispose of their lands except by lease for a reasonable term of years at a fair rental value to be approved by the high officers of the islands so that they could have and own their lands as homes for themselves and their children for all time to come, and where they could live on terms of peace with each other; that the great nations desired only the peace and happiness of these people, and they were much grieved when they learned that the Samoans after all that had been done for them, instead of being peaceable and happy were making war upon

and killing each other; that the great powers had sent the Commissioners to tell them that they must cease their wars and fighting and become again good Samoans and brothers; that if they did not do so the great powers would have to send great vessels here with their great guns that would compel obedience; that if Samoans thought these vessels were large and their guns powerful which could reach Samoan houses three miles from shore, what would they think of the great war vessels of these nations which could fire great shells four times as far; which from the shore could destroy every Samoan house and village, and ruin and make waste every part of these beautiful islands; but that the great powers had no desire to do so; that they only desired the good of the Samoans, and that for their good it was necessary that this wicked war should cease, and to make sure that it would cease the Commissioners believed it necessary to compel

all Samoans to give up their arms, break up their camps, and return to their people and homes; that there could be no permanent peace so long as they were permitted to have guns at their homes or were permitted to gather together in camps as if ready for war.

This in substance, and much more of a similar character, was communicated to Mataafa and his chiefs, and the Commissioners paused for reply. Without communication with his chiefs, Mataafa drew himself up to his full height, and slowly and with great dignity replied that he had read and heard of the wealth and power of the great nations from which the Commissioners came; that the Samoans had nothing but thanks to return to the great powers for what they had done for his people in sending the missionaries to teach them to be good, and to read and write. He was sorry that the great powers were displeased with the Samoans now, but that it was

not the fault of his people. It was the Tanu people who had gone to war against them; that his people had made him King against his will, but that under Samoan laws and customs he must obey their will; that the Tanu men had violated those laws and customs and had refused to recognize him as King but had declared war against which his people must defend; that he wanted peace, and all his people wanted peace, and they wanted to obey the Commissioners whom the great powers had sent, but his people would be pleased to know if they laid down their arms who was to be their King. Were they to be disarmed and not their enemies, and were they to become subjects of a King they had never elected, and whom they had already conquered? These were questions which first occurred to his people; that as to the question of arms, did the Commissioners know that these guns which they asked to have surrendered did not belong

to him nor to the tribes over which he ruled, but that they were private property, and to each Samoan belonged his own gun; that each had bought and paid for it to the traders at a great price, sometimes even as high as a hundred dollars for a single gun. They loved their guns; they had cut much copra and worked hard to obtain them. Did the Commissioners think it was right that the first act on their part as representatives of the greatest and richest nations of the earth should be to compel the poor and ignorant Samoans to surrender up their property to those who did not need it; that the rich should take from the poor, what to them was so much; that the strong should with threats of force compel unwilling action of the weak; that Christian nations should send their missionaries to teach them morals, and their Commissioners and soldiers to deprive them of their liberty, and property? He loved peace, his people desired

peace, but they would not be a party to a peace that robbed them of their property and their honor. They preferred to become slaves, if they must, by compulsion and not by cowardly submission.

He ceased speaking, and the Commissioners, after a hasty consultation, replied that they were not sent here to rob Samoans of their liberty, their property, or their honor. The first object of the Commissioners was peace. Did Mataafa and his people want peace, then they would listen to and obey the Commissioners. They did not want the guns of Mataafa, these guns were of no use to the great powers. Where the guns of Mataafa would shoot 100 yards, those of the great powers would shoot 300; and where they could load and fire their guns a single time, the guns of the great powers could be discharged fifty or a hundred times. The Commissioners asked the surrender of these guns as a pledge of good faith that the tribes of

Mataafa did in fact want and would maintain peace.

The great powers would not permanently deprive them of their property, but the Commissioners would promise them that, if they in good faith would surrender their arms, then when peace was established every gun should be returned or paid for at a fair valuation; that it was no time now to talk as to who should be King, nor would the Commissioners make any intimation as to the future government of the islands until native Samoans lay down their guns and return to their homes in submission to the orders of the great nations. Would Mataafa do this? Let him speak for himself.

Mataafa again slowly arose without consultation with a single chief. His eye was bright and his voice clear, and he said with inquiring tone, "If Mataafa lays down his arms will all Samoans lay down theirs? Will Malietoa Tanu, will

Temesese give up their guns?" Then pausing for a reply, the Commissioners answered that all Samoans would be required to do so. "Will the British rifles be taken away from them and returned to the fleet?" "Yes." Then slowly he repeated, "I understand the Commissioners to say that if Mataafa surrenders his guns, Malietoa Tanu and his chiefs shall surrender theirs, including all guns lent them by the British ships; that when peace is established these guns shall be returned or paid for by the great powers, at a fair valuation." The Commissioners replied that his statement was correct. Then with great dignity, and while yet standing, he said, "Mataafa accepts the Commissioners' terms. He will surrender his guns," and sat down.

The ending was so sudden, the great object sought had been reached so quickly and unexpectedly, that at first the Commissioners were unable to comprehend its real effect. After a few mo-

WATERFALL NEAR AQUIA, 400 FEET HIGH

ments in exchange of words with the interpreter to make sure that no mistake had been made in the replies of Mataafa, the Commissioners thanked Mataafa for the promptness with which he had complied with their request, and said that while they had no doubt of his power and authority to speak for all, it would please the Commissioners to know that each chief present agreed with the proposition made by the Commissioners and consented to by Mataafa. Slowly and in a dignified way he addressed each chief, and they replied to the Commissioners that all were agreed. The Commissioners then advised Mataafa that they desired him to return to his people and to call all his chiefs into council and inform them of the proposition of the Commissioners and of his consent to it, and to advise the Commissioners on the following morning whether his consent met with the entire and unanimous approval of his chiefs; that his messenger would

be passed through the lines and furnished safe escort for return; that if all consented the Badger would weigh anchor and proceed to Malie on Thursday, the 25th of May next, to receive the guns, and on the same day would require the surrender of those of Malietoa Tanu. They arose to go, but the Commissioners requested them to be seated, and had brought in sea biscuits, tea, and canned meats, which were furnished them in Samoan style. All the chairs were removed and they sat on the floor with their feet drawn under them, as the tailor sits upon his bench, while the stewards distributed the biscuits, meat, and tea among them. When they had eaten and drunk to their satisfaction, they bade the Commissioners good-by, and took their places in their boats with evident feelings of good intent to carry out the agreement they had made. As they rowed away with their gay flags and banners waving in the light of the setting

sun, singing their native songs accompanied by the music of their native instruments, it made one of the most unique and picturesque scenes I have ever witnessed.

The next day early came a messenger from Mataafa and his thirteen chiefs, with a note signed by Mataafa in person, stating that he had called together his chiefs as requested by the Commissioners and told them the proposition as to the surrendering of their arms, and that all were agreed thereto but deemed the date named, to wit, May 25th inst., too short a time to enable them to get some of the guns from the distant islands, and suggested May 31st, instead, as the day when they believed all could be obtained. The Commissioners replied by note returned by the same messenger that the day named by Mataafa was agreeable to them and that on the morning of that day, to wit, May 31st, they would come with their vessel to Malie to receive the

guns, and the messenger after being fed was escorted through the lines on his return to Mataafa's camp.

Malietoa Tanu and his chiefs were now informed of the requirements made of Mataafa to surrender up their guns, and that they too would be required to surrender up their guns at the same time, to which they gave a ready consent conditioned upon the surrender being first made by Mataafa and his men. It became known now to some extent that negotiations were pending for surrender of the Samoan guns, and it was regarded generally as chimerical by naval men, by traders, and by missionaries alike. They told the Commissioners that they, the natives, would pretend to obey the order and would bring in their old and worthless guns and surrender them, but it was hopeless to expect that they would surrender those of modern pattern and such as would be of service in the field. The Commissioners, however, were not

discouraged but set to work to ascertain how many guns were in possession of the Samoans and of what make. This could be easily done as to the soldiers of Malietoa Tanu, who were largely under British officers and British control, and through friendly Samoans and the traders and missionaries they were able to determine with considerable exactness the number and make of the guns in the hands of Mataafa's men.

The time prior to the day set for the delivery of these guns was an anxious one to the Commissioners. Much of their success depended upon disarmament. Once disarmed the war was at an end, safety of the people was assured, confidence was inspired in the Commissioners, and the remainder of their work would be easy of accomplishment; while a failure would be disastrous in its results; the lack of confidence in the Commissioners, already weak, would be increased, and victory of the natives in

their disobedience to the first orders of the Commissioners would make any subsequent effort at disarmament nearly if not quite impossible, and would embarrass their efforts to maintain peace or any attempt to establish a form of government among the people. The arts of diplomacy were brought to bear upon the question. Men friendly to Mataafa explained to him how all his interests were directly in the line of obedience to the will of the Commissioners. The decision of the Chief Justice had given the position of King to his enemy, Malietoa Tanu. If the Commissioners sustained the action of the Chief Justice, Mataafa was a rebel and liable to be sent again into exile or be subject to worse punishment still. They showed him that in any event his interests pointed to an early cultivation of good will on the part of the Commissioners, especially in a matter so vital to the interests of Samoans as immediate peace on these islands, which

could only be made permanent by disarmament of all.

These and whatever other arguments unknown to the Commissioners were used with Mataafa had their effect, and it was evident from the first and continued to be to the last that he was disposed in every way possible to carry out to the letter the wishes and requirements of the Commissioners, and while they made and authorized no promises to be made to him directly or indirectly as to the effect that his conduct might have upon the treatment he might receive personally from the Commissioners, it was very evident that his conduct and the exercise of his great influence in behalf of immediate disarmament were largely affected by considerations for his personal safety as well as regard for the interests of those who still recognized him as King. The Samoans, though governed by selfish interests like all human beings, have perhaps as little of such feeling as

any other race. They have no love of property, like their brothers of the temperate zone. Their property rights are almost entirely communal, their lands, trees, fruits, game, everything upon which they depend for food or clothing belong in common to the tribe. They have only what is within their immediate control, the houses they have built, the mats they have made, the fruits they have gathered which they can call their own, and in these even they have no fixed and determined right. If they have more than their relations, by the laws of the tribe they must share to the last of that which they have; and since there is little to stimulate ambition for accumulation there is nothing to encourage the growth of a selfish desire for property, and the love of liberty, therefore, is the great controlling influence in directing the movement of Samoan action. Mataafa's long years of exile had left their sad impression upon his declining

years. He was an old man by Samoan law, perhaps sixty years of age, and he knew by stern nature's law that his work was nearly done, and the ambition which could most influence his future action was to be permitted to die and be buried with his fathers after the manners and customs of Samoa.

This was the successful plea that moved the foreign consuls as representatives of their nations to permit his return from exile at Jaluit, and it was the great influence that actuated Mataafa in yielding ready obedience to the requirements of the Commission. This was well known to the Commissioners themselves, and while they could not use it in direct argument with Mataafa, they could not but feel and know that Mataafa was sufficiently human and possessed of intelligence and ability sufficient to direct his action by such conduct as would appear to best subserve his own interests and those of his people,

and they were not disappointed in the result.

THE ARMS SURRENDERED

On the morning of May 31, 1899, the Badger weighed anchor, and with the three flags, that of England, of Germany, and the United States, unfurled, the Commissioners' vessel stood out from the little harbor of Apia, rounded the point of Mulinu which forms its western shore, and came to anchor off Malie, distant from Apia about eight miles, the place agreed upon for the surrender of the guns by Mataafa and his men. As we stood in for the shore there were visible inside the reef, and not far distant, the boats of native Samoans of all sizes, from the native canoe with its outrigger, to the splendid long, well-built boat with awnings and double banks of oars, sufficient in size to hold from three hundred to three hundred and fifty men, and working eighty oars. These boats were

filled with natives, numbering perhaps more than two thousand in all, and were drawn up, as if in regular line, for some distance along the shore. Under the glass we soon saw a boat put off from their number toward our ship, and as it came nearer we recognized the white robe and stalwart forms of Mataafa and some of his leading chiefs. They were dressed as on the day of their visit before. Their boat soon came alongside, they climbed the gangway and were welcomed on board the Badger by the Commissioners in person. Their greeting was warm and cordial, and Mataafa said he had come to fulfil his promise to the Commissioners, that the guns were in the boats off the shore ready to be delivered on board the Badger. They asked him how many guns he had, and he replied about 1,800. To this the Commissioners answered that that was not all their guns. Mataafa replied, "How well the Commissioners know." No, it was not

all, but it was all that it was possible to obtain at this time; that a few were still on the island of Savaii, but the sea was so high his men had not been able to approach the villages, and that about 200 were held in the neutral villages on the west side of Upola which they promised to surrender when all were given in, but that these were all which were in the possession of his soldiers and under his command, and he felt able to say that the 200 or 300 remaining yet in the hands of Samoans friendly to him would be brought in and delivered up.

His manner was frank and evinced an earnest desire to be believed and to comply with the agreement he had made. The Commissioners, while they concealed their feelings from observation, were surprised and delighted at the alacrity with which the agreement of Mataafa had been undertaken and the promptness with which it was about to be carried into execution. They gave

orders to have the guns brought on board, those belonging to each tribe under the supervision of its chief, and that receipts be issued to each chief describing the number and character of the guns so received from his tribe. The Commissioners had taken the precaution to have such receipts drawn up in form ready to be filled in as they were needed, so that the entire task of receiving and receipting for the guns and ammunition was the work of a few hours only. When this was done, the Commissioners again invited Mataafa and his principal chiefs on board and fed them on sea bread, meats, and tea, and they left the vessel apparently as happy as though they had received some great bounty from the great powers instead of surrendering up what next to their homes and families were the dearest friends they had on earth. Several old chiefs desired to have photographs of their guns, and in accordance with their wishes the artists on

shipboard took pictures of themselves with their guns in their hands, copies of which pictures were afterwards given to these chiefs. Nearly all kissed their guns at parting with them, and then went cheerfully to their boats and returned to the shore.

Our vessel, which now in its hold bore the appearance of an arsenal, weighed anchor, and we steamed around into the harbor of Apia, prepared to demand and receive the guns of Malietoa Tanu. These guns surrendered were of every make and description, needle guns, Winchesters, Springfield rifles, Mausers, etc., some nearly useless from exposure to weather, but many of newest patterns and kept clean and bright. We arrived off Apia and cast anchor in its harbor too late to gather in all the guns from the Tanu men that night, but received a large number which came over after dark, and the next morning the remainder were surrendered, 700 in all, together

with about 700 British rifles returned to the British vessels in the harbor. These guns, like those obtained from Mataafa, were of very different makes and descriptions, and they formed a motley lot as they were deposited in the great hold of our vessel, arranged in order only by the tribes to which each lot belonged. The natives were disarmed!!

This result was accomplished without friction and without apparent effort. We knew almost to a gun how many there were on the islands, and we knew that Mataafa's statement as to the number yet undelivered was practically correct, and we had every reason to believe that these would soon be surrendered. The Commissioners were happy, naval officers, traders, and missionaries were surprised, and everybody felt and knew that the war was at an end and that the people and their property were safe. Confidence in the Commissioners too was at once established. That "nothing suc-

ceeds like success" was never more truly verified than in the disarmament of the Samoans.

From now on the work of the Commissioners was easy. The natives were their friends by the very obedience they had yielded, and a kindly feeling came to exist on the part of the Commissioners towards them for the confidence manifested and the ready obedience observed by them in the surrender of their arms. At the same time distrust on the part of officials and citizens had given place to confidence and a desire to aid the Commissioners in the work they came to do.

COMMISSIONERS ISSUE A PROCLAMATION

The Commissioners after taking up the guns at Mulinu immediately issued a proclamation giving the natives until June 20, 1899, within which to bring in and surrender to the Commissioners all guns and ammunition yet held by them, after which time all natives found with

guns, firearms of any kind, or ammunition would be punished by fine, imprisonment, or both. This proclamation was printed in the native language and sent to all the islands for distribution. Within the time granted by the proclamation nearly every gun, pistol, and firearm of every variety was brought in and given up and receipts taken. The chiefs themselves used every effort to see that the proclamation was complied with, and on the last day allowed by the terms of the proclamation a consignment of 55 guns, which had been delayed by high winds or storms, was brought in from Savaii and delivered to the Commissioners. This made in all nearly 4,000 guns surrendered to the Commissioners, besides the British guns returned to the vessels.

THE NATIVE ARMIES DISBAND

The task of the Commissioners was now an easy one. The two native armies at once disbanded, and began to return to

the islands and districts to which they belonged.

The cruisers and gunboats in the harbor were used by the Commissioners in sending back those belonging to Tutuila and the more distant islands of the group. Some of the chiefs, with a portion of their men, were disposed to remain about Apia until the Commissioners had determined upon the form of government to be adopted on the islands. Some of the followers of Malietoa Tanu, whose homes were on the island of Upola, and in the vicinity of Apia, continued to camp at Mulinu and its immediate vicinity, which excited a jealousy on the part of the followers of Mataafa and a fear that the adherents of Tanu were to receive a different treatment from themselves in the formation of the new government; so that the Commissioners were obliged to issue a proclamation requiring all natives lately in arms to return to their homes and tribes.

THE FUTURE GOVERNMENT CONSIDERED

The Commissioners now took up the question of the future government of the islands. The Commissioners were clothed with absolute power to institute a provisional government, and to recommend a form of permanent government for the future. The only limitation placed upon their conduct was a unity of action. Each Commissioner must consent to the action of the other Commissioners to make their action binding upon all the governments, and this provision, which was supposed to be an element of weakness and which would preclude any decisive action on the part of the Commissioners, proved to be an element of strength. Each Commissioner was thereby made conservative and considerate in the propositions advanced which concerned the rights and interests of the other powers and which were to be affected thereby, and it

became, in their deliberations, an absolute bar to partisan discussions and a check upon advancement of claims of a purely selfish or individual character. Each Commissioner was anxious to accomplish the objects and purposes of the Commission, and to do so he knew it was necessary to so govern his own actions as to obtain the approval of both the other Commissioners, and that this could be done only by such mutual concessions as honorable men might honestly make in the interest of a necessary and common object. The result was, therefore, the opposite of what had been so confidently predicted. The commission was harmonious from the first, and its results show a unanimity upon all important questions from their first consideration.

After the disarmament the commission took up the question of provisional and permanent government in earnest. Interviews were continued, at the rooms

of the Commissioners, in the form of questions and answers, with all the leading white men and natives as to the form of government most desired by and most desirable for these people, and the Commissioners soon came to the conclusion, that in the permanent form of government to be recommended, in case the great powers failed to agree upon a division of the islands, they would advise an abolition of the title and office of King. They were quite unanimous in the finding that the war and strife heretofore existing on these islands had been engendered between the tribes in the attempt to elect a King over all the tribes, or by reason of revolt against the chief claiming to exercise that right; and that so long as there were several families eligible to such honor, and the title could therefore never become hereditary and descend in a given line, the office must continue to produce dissension and continue an element of weakness rather

than strength in the government of these islands. This seemed, therefore, a most opportune time to establish a central government by the three powers, and to obtain therefor the consent and approval of all the tribes, each of which would prefer such a government to that of a native King selected from the opposing faction and tribe. The more serious and important question, however, now to be determined was the provisional government which must obtain until the powers could finally decide upon the future of these islands. The hostility existing between the adherents of Mataafa and Tanu had extended itself to the traders, missionaries, and the half-breeds on the islands. The recognition, therefore, of either Mataafa or Tanu as King would meet with the united opposition of the other faction. It was also doubtful whether the powers themselves would be quite unanimous in favor of either Mataafa or Tanu as King. The question,

however, before the Commissioners was a judicial one rather than one of policy or preference. The Chief Justice, appointed under the Berlin Act, after a prolonged investigation and trial in which both parties appeared before him in person and by counsel and submitted their testimony and arguments in favor of their respective sides, had rendered a formal judgment declaring Malietoa Tanu to have been legally elected King conformable to the laws and customs of Samoa. The Commissioners were therefore unanimously of the opinion that such decision was not only binding upon the Samoans but upon the powers themselves under the terms of the treaty which made the judgments of the Chief Justice final in all cases over which he had jurisdiction; and to provide against any question as to whether the election of a King might be held to be a question of which the court could take jurisdiction, the act specially provided that "any

question respecting the rightful election or appointment of King" should be submitted to the Chief Justice for decision, and that "the governments will accept and abide by such decision." If the decision of the Chief Justice was not valid and binding in this case, any judgment rendered by him during his incumbency of office was in like manner open to review, and the liberty and property of no man would be deemed secure so long as the decision of the highest court could be called in question by any person aggrieved or affected thereby, and if the Commissioners assumed the power to sit in review of this decision, for the rendition of which special jurisdiction had been conferred, every person against whom final judgment had been rendered would have the same right and would not hesitate to avail himself thereof, to demand of the commission a rehearing in his own case, a task requiring perhaps several years of hard and continuous

labor. Policy, therefore, as well as sound judgment and reason, dictated that the commission could not do otherwise than to hold that the judgment of the Chief Justice declaring Tanu lawfully elected King was final and not subject to review by the Commissioners; and in this conclusion no question was raised or considered as to the wisdom or correctness of the decision itself. The very finding that the decision itself was final precluded all inquiry into the correctness or incorrectness of the reasoning by which the court arrived at the decision itself, and having come to the conclusion that the court had jurisdiction to render the decision and that such decision was final their inquiry as to the decision was at an end, except to give it construction and put it into execution. The commission had already in an indirect way been informed that Tanu was not ambitious to reign as King. He had before him the example of his father,

who had been dethroned once by the uncle; and once by Mataafa; and during the period of time he was permitted to reign, a large number of the more important tribes were continually in revolt. Besides, if the powers should follow the recommendations of the Commissioners, as they probably would, and finally abolish the title of King his reign at most would be a short one and one for which he must expect to contend with arms. A weak, unambitious boy, he preferred to obtain an education and lead a life of independence, if not of ease. The solution became then an easy one, and while it would not be fair to say that the expected resignation of Tanu could have influenced the action of any Commissioner in coming to the conclusion that Tanu was legally elected King, yet it may be safely inferred that such information did not decrease the alacrity with which such decision was made. As soon, therefore, as this conclusion was

reached the Commissioners sent for Tanu and informed him that they had sustained the decision of the Chief Justice, by which he had been declared King, but that they had come to the further conclusion that the title of King had produced much of the strife and disturbance in these islands and that they should recommend to their governments its final abolition. Tanu immediately replied that he had carefully considered the matter and had determined to tender his resignation to the commission. He said he was mindful of his poor father's unhappy life; that he did not believe it was possible for him or any other chief to be King over the tribes of all the islands and maintain his supremacy peaceably; that he preferred peace to war, and that as he was already informed the Commissioners were in favor of a final abolition of the title of King, he did not care to contend for what he deemed an empty honor for so short

a time and if agreeable to the Commissioners he desired to tender his resignation at once. To this the Commissioners replied that his resignation would be accepted if so desired, but that it should be in writing, that the record of the same could be preserved in the proceedings of the commission. He promised he would do so and the resignation was accordingly drawn up in form, signed, and sent to the Commissioners on the same or the following day.

THE TITLE OF KING IS ABOLISHED

A proclamation was accordingly thereafter, on the 10th day of June, 1899, issued, signed by the three Commissioners, informing the people that the Commissioners had sustained the decision of the Chief Justice declaring Tanu King, that Tanu had resigned, that the Commissioners had thereupon abolished the title of King, and that during the stay of the Commissioners upon the islands the

powers of King and councillors would be exercised by the three consuls; and that Dr. Solf, the newly appointed President of the Municipal Council, would enter upon and discharge the duties of that office. The President of the Municipal Council was the executive officer of the city of Apia, the only municipal government on the islands, and by virtue of his position, acted as councillor to the King. These officers had been parcelled out among the several nations; to Germany had been accredited the office of President of the Municipal Council of Apia, and to the United States that of Chief Justice. Dr. Solf had been recently appointed and had awaited the arrival of the Commissioners before entering upon the duties of his office, for under the terms of the Berlin Act he was nominated by Germany but must be appointed by the Samoan government, and on his arrival in the midst of the controversy between Mataafa and Tanu he

could not be certain which contending party constituted the government of Samoa, and he had accordingly awaited the determination of the commission. This proclamation was translated into the native language and sent to every tribe for distribution, and was received everywhere with approval. The chiefs and their retainers generally returned to their homes in obedience to the instructions of the Commissioners. Tanu and Tamesese, however, with many of their followers, remained at Mulinu claiming that this was their home and that the property there and in the vicinity belonged to their tribes. We examined the records and found that the point called Mulinu had been ceded by the tribes to the government of Samoa and that in accordance with this cession many adherents of the different tribes had been permitted to erect houses there and to remain at the seat of government at certain specified seasons of the year; that

Tanu's and Tamesese's followers were occupying houses claimed by followers of Mataafa and their prolonged residence there was creating a jealousy in the minds of Mataafans, that a discrimination was being shown towards them by the Commissioners. Tanu and Tamesese were accordingly summoned before the Commissioners and informed that the point called Mulinu belonged neither to the tribe of Mataafa, Tanu, nor Tamesese, but to the government of Samoa, and while in times of peace members of the different tribes would be permitted to occupy houses there belonging to them, that it was deemed prudent and best that Mulinu should now be vacated by all parties until after the government was provisionally established on the islands. They seemed to receive the words of the Commissioners in a very friendly manner, but for fear that the motives of the Commissioners in moving all parties from the point of

Mulinu, which had always been occupied *ad libitum* by every member of all tribes, might be misinterpreted or misunderstood it was deemed wise to send the Chief Justice, in whom all the adherents of Malietoa Tanu and Tamesese had great confidence, to explain fully the action of the Commissioners. He did so, and without any objection obtained the consent of all the followers of Tanu and Tamesese immediately to remove from Mulinu, many of them taking away their houses, which occasioned a further complaint on the part of the Mataafans that they were removing property belonging to the followers of Mataafa. The Chief Justice was accordingly instructed to hear and determine all such complaints and to prevent the removal of any property by persons not entitled thereto. This ended the property difficulty, and Mulinu was completely and entirely vacated. Nearly all the chiefs and their people returned to their dis-

MAKING KAVA

tricts and homes. It was not to be expected that 6,000 warriors lately in arms and in battle against each other could return to their homes and live together in the same community or in proximity to each other without occasional outbreaks and even actual hostilities at times occurring. It was found that the followers of Mataafa and Tanu did not comprise all of any given tribe, but that tribes, clans, and even families were divided in their allegiance to the two Kings. Sometimes the father and a single son would be found adherents of Mataʻafa, while two or three sons were followers of Tanu. The war, therefore, between these two chieftains was a civil one in its worst aspects. And the nearer and closer the former relation between individual opponents of the two factions had been, the more bitter now seemed to be the hatred manifested toward each other. Reports came to the Commissioners of occasional outbreaks in the

different islands where the members of a tribe who had been soldiers of Mataafa or Tanu were in a majority in the locality and refused to permit those who had fought on the opposite side to return to their former homes, or made it so unpleasant for them that quarrels and altercations resulted, in which the friends of either party took sides, resulting in some cases in actual combat. On several occasions knives, spears, and sometimes firearms were brought out, and several persons lost their lives. In one of these unfortunate neighborhood fights at Safota on the south side of Upolu, opposite Apia, the fight became a general one, two of the sons of Suatele, the chief of the tribe, were killed and several badly wounded before the chiefs and head men could interfere and stop it. On this occasion several guns were unearthed and brought into action. Several of the wounded were brought across the mountains to Apia and placed in the

hospital, and the Commissioners dispatched the Torch, an English gunboat, to investigate the matter and arrest the guilty parties. This the captain of the vessel did very satisfactorily, called the opposing parties before him and had a complete investigation of the cause of the outbreak, which it appeared originated in a personal quarrel between two former soldiers of the opposing parties which was taken up by the friends of either party and thus became general. These offenders, together with those who had the firearms, were arrested and brought to Apia where they were punished and the firearms confiscated. The Torch and the German cruiser Cormoran on another occasion were sent to Savaii to settle an outbreak of a similar character, which they did in a similar manner. By thus promptly suppressing such local quarrels before the friends of either party had been led to take sides peace was maintained on all the islands

and the hands of the chiefs were strengthened so as to enable them to control the strong warlike young men of their tribes.

On the 20th of June the Mataafan principal chiefs asked for an audience with the Commissioners which was granted, and at 2 o'clock p. m. they came on board and thanked the Commissioners for the disarmament of Tanu and his men, for the evacuation of Mulinu and the impartial manner in which all Samoans had been treated by the Commissioners. The Commissioners thanked them in reply for their prompt compliance with the requests of the Commissioners and told them that the great powers knew no difference between Mataafa and Tanu men, that all were Samoans to them and that they not only felt alike towards them all but intended to treat them all alike, and that as the Commissioners representing their great governments so felt and acted towards

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them, was it too much to hope and expect that they would in a similar manner act towards and treat each other? Each chief at once declared in a speech of greater or less length that the ideas expressed by the Commissioners were right and best for Samoans; that the great powers were friends to them all, and they must be friends to each other; that they had forgiven their enemies; that they were now, thanks to the Commissioners, no longer enemies, and that they would use all their power and influence to prevent any further conflicts between the people of the different tribes. The Commissioners then said to them that if they meant all the good things they had just said they ought to be willing to say it to the chiefs of Tanu and give pledges of their mutual good faith, in their presence and in the presence of each other. They expressed a willingness to do so, and the Commissioners thereupon sent the boats of the

Badger across to Mulinu and brought over the thirteen chiefs of Tanu and addressed them in a similar manner as they had already addressed the chiefs of Mataafa. They also expressed a willingness to meet the Mataafa chiefs and to forever bury the enmity and hatred that had existed between them. The twenty-six chiefs of the two great factions were thereupon brought together in the reception room of the Commissioners on board the Badger, and were presented to each other by the Commissioners in a short speech detailing what had occurred between themselves and the thirteen chiefs of either side as to the peace and friendship desired by the great powers and the willingness expressed by both sides to give evidence of such good intention on their part in the presence of the Commissioners. If they meant what they had said to the Commissioners they hoped to see each chief shaking hands in a friendly manner with every chief of the oppo-

site party and promising to use every effort on his part to maintain peace between all the members of each tribe. Immediately thereupon each chief grasped a chief of the opposite party by the hand and in accordance with the custom of the tribes inhaled his breath, a custom which generally prevails in the south sea islands among the Polynesian races. Instead of kissing they bring their noses together and inhale each other's breath. This lasts for several seconds, and the attitude of the actors is much the same as in the act of kissing. When the chiefs had all shaken hands and in this manner manifested a forgiveness and reconciliation, the Commissioners invited them into the large dining saloon where canned salmon, meats, sea biscuits, and tea were served them, after which they made speeches, again embraced each other, and having bidden the Commissioners good-by, promising to do everything in their power to maintain

peace among their people, departed to their boats and homes.

CHARACTERISTICS OF THE SAMOANS

It was a unique sight to see these old warriors who had been in arms fighting against each other for several months now shaking hands and embracing each other as the best of friends. The Samoans are a light-hearted, good-natured people, a passionate, emotional race, quick to resent and ready to forgive. They have nothing stolid or revengeful in their nature, nothing sullen or treacherous in their character. They are all an amiable, simple, confiding people. The native races of North America could never have been brought to such a reconciliation. No other race of peope on the globe perhaps are angered so quickly and forgive so readily. This hasty, impulsive action has sometimes earned for them a character inclined to suspicion and treachery, but nothing is

farther from the character of the native Samoan. His impulsive nature leads him to sudden and often erroneous conclusions, and his confiding nature is often deceived by untruthful and misleading statements, so that his conclusions founded upon bases insufficient for more deliberate and reasoning minds sometimes may bear resemblance to suspicion and treachery, but his character is free from that evil distrust or want of confidence which is the basis and the origin of suspicion. On the contrary, the Samoan trusts implicitly even him by whom he has often been deceived, and instead of being treacherous he is frank and open hearted in all he does and says, but like his reputation for suspicion that of treachery has arisen from his excitable nature which leads him to suddenly reach a determination apparently formed with deliberation and to break without apparent reason a promise faithfully made, not because he had treach-

erously made it to deceive but because from some sudden change or impulse he has come to a different conclusion to-day from that at which he arrived when the promise was made. His character is free from treachery and suspicion, but assumes at times that kaleidoscopic form of sudden evolution which gives his action the appearance and credit of both.

These chiefs returned to their people and the Commissioners have every reason to believe that their promises to exert every influence in their power in behalf of peace were faithfully and honestly kept. Their good offices were exercised everywhere; fighting almost wholly ceased, and whenever an outbreak became imminent the great powers and influences of these chiefs were employed to prevent a taking of sides by the friends of the opponents, and the matters were speedily adjusted between the parties themselves.

PROVISIONAL GOVERNMENT ORGANIZED

The commission immediately devoted its attention to the organization of a provisional, and recommendations for a permanent, government. The entire group of islands was and for some time had been under martial law. Sentinels were still posted upon the streets of Apia. Every citizen who would go from one part of the city to another or from one part of the islands to another must give the countersign and password. The terms of some members of the city council had expired, and the time for election had already passed. There had been for some months a vacancy in the office of Mayor or President of the Council, and until the nomination of Dr. Solf no one was authorized or qualified to act in that capacity. Immediately, therefore, following the proclamation announcing the affirmation of the decision of the Chief Justice and the recognition

of Dr. Solf as President of the Council, he qualified and entered upon his duties, election notices were issued to fill vacancies in the Municipal Council, elections were had, the municipal government was set in motion, and the soldiers and marines were recalled to the vessels, except a small guard maintained still at Mulinu as a matter of precaution. Business resumed its normal condition. The war cloud which had hung so ominously over Apia and these beautiful islands had disappeared, and the sun of civil liberty was now shining with light unrestrained, for the benefit and protection of all.

THE OTHER ISLANDS VISITED

The Commissioners now determined to visit each island that they might the better learn its needs and advantages, and thus be assisted and guided in making final reports to their governments. Accordingly, on the 22nd of June, 1899,

at 6 o'clock a. m., the good ship Badger weighed anchor and steamed out of the little harbor of Apia in a southeast direction for the distant island of Tutuila, fifty or sixty miles from Upolu. It was a beautiful day, like so many at this season of the year in this tropical climate. We steamed along past the eastern end of the beautiful island of Upolu, rising from the sea with its green capped mountain peaks in jagged and serrated form against the southern sky and extending its protecting arm over the adjacent islands to the east, which seem to nestle closer and closer to the parent land of which in the past they may have formed a part. Tutuila is in sight, high out of water with its precipitous mountain peaks, covered with green foliaged trees and shrubs; a dark corrugated landscape against the eastern sky. We steam around the southwestern point of land and come to anchor off Leone Bay, an indentation of the coast

whose shore drops down into the sea at an angle so precipitous as to make anchorage unsafe and insecure. Our captain learned that the ocean bed, or rather the sloping mountain side which extended beneath the sea, was rocky and craggy, into which the anchor sometimes dragged so firmly that no force could loosen or raise it up again, so that we decided to spend but a single night here, giving our people time only to visit the little village on shore and the natives an opportunity to come on board and extend through their chiefs their greetings of welcome and thanks for the visit of the Commissioners to their island homes. There is a very fine mission church and school here and several traders' stores, and the natives, like those of Upolu, are hospitable and kind. The chief of this tribe with his principal warriors were adherents of Malietoa Tanu and had recently been sent back from Upolu on the Brutus, an American collier and

cruiser. Most of the natives on the island of Tutuila took sides with Tanu. My associates and many of the officers went on shore during the afternoon, but I remained on shipboard and contented myself with viewing the little village, the mission with its trees and gardens, the small plantations of cocoanut palms, and the high mountains in the background covered with green forest, from the vessel's deck. The outline of the island as presented on its approach from the sea is much the same as that of Upolu. The mountains are not so high as those of the other islands but are proportioned somewhat in size with the island itself. Savaii is about twenty by twenty-four miles in size, Upolu about twenty-five miles long and fifteen miles wide, and Tutuila about fifteen miles in length and from three to five miles in width. The highest mountains in Savaii are about 5,000 feet high, on Upolu about 3,500, and on Tutuila about 2,500

feet, while the smaller islands have but slight elevations, varying from a few feet to a thousand feet according to size. The Commissioners received the chiefs on board the Badger in the evening. They brought, according to their custom, as evidence of hospitality, cocoa nuts, bananas, chickens, etc., which were received, and after the *fona* (a name given to what we would term an audience or reception), the Commissioners gave them in return sea biscuits, canned meats, and tea. They left us exhibiting much good will and a desire to forward the work of the commission in founding a permanent government for these people. They expressed themselves as very strongly opposed to the continuance of the title of King and declared that, although they had served in Tanu's army and as against Mataafa they were in favor of Tanu, still they believed a white man's government better for the whole nation, reserving to each tribe the

ENTRANCE TO PANGO PANGO HARBOR, VIEW FROM INSIDE

right to select its own chief. They seemed very intelligent and understood apparently all that the Commissioners told them. These natives have much the same amiability of disposition as those found on the island of Upolu, but are not as well educated and informed as to matters of government and public affairs as those that have been longer in direct contact with the whites.

On the next morning, June 23, we weighed anchor and left pretty Leone Bay and steamed around and along the south side of Tutuila, passing an extended strip of gently elevated coast and shore extending back to the mountains along the south side of the island its entire length, forming a beautiful, gentle slope of several thousand acres, which is said to be the largest extent of level land on this island, and which is covered with beautiful cocoanut and other fruit bearing trees. We approached the entrance to Pago Pago

harbor about nine o'clock a. m., after a passage from Leone of an hour or an hour and a half. The harbor is much past the center of the island from west to east on its south side and towards its eastern end. The entrance is well defined. The water is deep, and the shores on either side are abrupt and high. We turn from the sea almost a complete right angle to the north, pass through the entrance, which is perhaps three-fourths of a mile in width, and enter a kind of middle harbor surrounded on either side by high and almost perpendicular cliffs. And crossing this outer bay, perhaps two miles in length, we approach the entrance to the inner harbor. The entrance is partially closed by Goat island, a small wooded tuft of rock and land only a few rods in length and width but rising to several hundred feet in height, and which like a hooded sentinel guards the entrance to the inner bay. This island is situated about one-

third the distance across the entrance from the west, the main ship channel being east of the island itself. The main channel is about one-fourth of a mile wide, and near its center is a sunken rock between which and Goat island is the ordinary passage for vessels, though vessels can pass between this sunken reef and the shore. This rock or sunken reef is the only obstruction to the inner harbor. It is, however, well charted, known to mariners, and easily avoided. A buoy will soon be erected over it, so that vessels can pass freely on either side of it in deep water.

OUR COALING STATION AT PAGO PAGO

Passing this narrow channel, our vessel turns almost a right angle to the west, and we are in the inner harbor, one of the most beautiful bodies of water I have ever seen. It resembles more some beautiful inland lake than a body of salt water. It is not unlike the extreme end

of Lake Geneva in Switzerland where the high mountains towering above the castle of Chillon look down upon that little inland sea. The mountains here, however, are nearer the shore and more precipitous. The base of the mountains in places forming the shore makes it difficult, except where paths have been made into their steep sides, to walk along the water's edge. At the extreme western end or head of the bay is a small strip of level land on which is situated the native village of Pago Pago. There is a narrow shore on the north side and along the south side is another small strip of shore, on a portion of which is being erected a fine coaling station, a steel wharf and sheds, for which Congress appropriated $250,000. A small sailing vessel from San Francisco was lying in the harbor when we arrived, having brought lumber and various material for the wharf and sheds. The contractor, with a large force of men, was already at

work upon the improvement and the Aberenda, a government vessel with further materials, was daily expected from New York. The contractor told us he expected to have his work completed before the extreme warm weather set in, which in this climate is about November or December, the seasons, as is well known, reversing themselves south of the equator. By later reports from Pago Pago we were informed that the pier constructed by the government and now approaching completion is 365 feet long and 80 feet wide, and is made entirely of steel. The piles themselves are of steel, are nine inches in diameter and varying in length from thirty to seventy feet. On the shore connecting with the wharf is a large steel building 150 feet long by 100 feet wide in which the government intends to keep on hand at all times not less than 10,000 tons of coal. Another building of similar capacity is to be erected, and when completed Pago Pago

will be the finest coaling station in the world.

The government has a title in fee to about fifteen acres including, as has been already stated, a portion of the level land west of Goat island, extending up onto the summits of the high hills or mountains that guard the entrance to the inner harbor, including Goat island itself. The position is a strategic one. A single gun planted upon Goat island or on the heights opposite could easily destroy any vessel that sought to enter the outer harbor. The whole harbor can be as easily defended as the approach to Gibraltar and without the expenditure of money for fortifications. The fortifications nature has already built, and all that is required is to mount and man the guns. The inner harbor is perhaps two to three miles long, one to two miles wide, and very deep; in places 500 to 1,000 feet. This objection is, however, overcome by the freedom from winds

which generally obtains, so that buoys can be used for the accommodation of vessels where anchorage is difficult. Towards the west end of the harbor the water is shoaler and good anchorage can be found at from fifty to one hundred feet, and nearer the shore even less, but the northern, eastern, and southern shores are precipitous and the water is almost as deep within a few feet of the shore as in the center of the bay, so that ships can approach within a few feet of the shore itself. The coral reef here is very narrow, generally but a few feet in width, and in places not appearing at all. The whole harbor is semicircular in form, inclining more to that of an ellipse having its larger diameter from west to east, and bears the appearance of having been the crater of an extinct volcano. The mountain sides in places are more than perpendicular, and have that particularly concave form found in old craters, although the heavy growth of

trees up its sides to the very summit, and the influence of the sea and elements have somewhat obscured and made doubtful and difficult to trace the outlines of its original form. This harbor, while small in extent, yet by reason of its depth and sheltered position from the winds is sufficient in size to accommodate any fleet, however large in size, we may desire to send into that portion of the world.

The harbors of the south sea islands are generally but open roadsteads, openings in the coral reef occasioned by entrance of fresh water from the land. The little coral insect declines to work in fresh water, so that wherever there comes down from the mountains a creek, rivulet, or river, and empties into the sea an opening in the coral reef appears, and a harbor varying in size with the volume of fresh water is accordingly formed. At Apia the Visigano river empties into the sea. It is a river of some size, and where it comes down from the mountains

it forms a magnificent waterfall, which is in full view from the harbor as you enter, flashing in the sunlight and casting a beautiful rainbow upon the mountain sides. The waterfall is distant from Apia only about eight miles, but so wild and rugged is the country back from the coast that these beautiful falls are said to be almost inaccessible and have been visited by but few tourists or residents of the islands. Some artist had had the courage to make the trip, and we obtained some very good views of this wonderful waterfall which is said to be 400 feet in height and dashes over the cliff in one perpendicular fall. So many fearful stories were told us of the rugged character of the country and the hardships to be endured in making this, so short a trip, that we deemed it prudent to content ourselves with the artist's view and our own distant observation of the beautiful fall as seen from our vessel's deck.

AT TUTUILA

We spent several days at Tutuila, visited and received its chiefs and head men on ship board. On Sunday we attended the Congregational church, and heard a native preacher. The service was in the native language. The building was built of wood, the timber brought from the state of Washington, the roof was of corrugated iron, and the walls had openings for windows and doors. These spaces are for air and light, and are never closed. A curtain is sometimes hung at the window or door of the house to exclude the sun, but there is no need of windows or doors here to exclude the cold as in the temperate zones. There were no chairs or seats in the entire church. All sat on the floor, which is of cement, on mats. We were permitted, out of courtesy, to stand, for those of us who attempted it found the Samoan seats hard and tiresome. We

were greeted with great courtesy at the close of the service by the clergyman, the chiefs, and their people.

We attended several dances and other native entertainments given in our honor while at Pago Pago. The native Samoans exhibit even more emotion and excitement in the dance than the North American Indians. They generally commence the dance while in a sitting posture with motions of the head, arms, and body. This continues with an increased energy of movement until the actor springs to his feet, throws off gradually every vesture of garment, and with violent gestures of arms, head, and legs goes through the wild figures of the native dance to the music of native instruments, accompanied by the chant of the dancer himself, which increases in strength and volume as the movements of the dance become more rapid and violent, until at its height it is turned into an orgie, a wild scene of gyrations and gesticula-

tions, accompanied by barbaric music and demoniac cries and yells. The dancer becomes drunk with excitement, and his wild tones and gestures are like those of a drunken man or maniac. These dances given by both sexes are the great native attraction and are always among the entertainments extended to visitors to these islands.

We took photographs of the entire harbor, and Baron Sternburg made drawings and sketches from the deck of the Badger so as to form a panoramic view of the entire inner harbor, exhibiting the coast line with the steep and precipitous mountain approaches. I had these photographed also and sent to the Departments of State and Navy.

From Pago Pago we returned to Apia, where we found the Governor of New Zealand had sent up to us the fine little coasting steamer called "Tuetaneka," commanded by Captain Post, a Connecticut boy, for the use of the Commission-

ers in visiting the smaller harbors of the islands, our own vessel being too large to make the smaller islands with safety.

We celebrated the 4th of July in Apia, offered prizes for boat racing, etc., to contestants from the various vessels in the harbor, kept open house to our friends on the Badger, and exhibited our patriotism as good Americans on that day.

On Wednesday, the 5th of July, we set sail from Apia at 6 o'clock a. m., on the Tuetaneka for Savaii, and landed about noon at a little settlement on the east side. We met a number of chiefs and took lunch with Rev. Mr. Sibrey, a missionary residing there with his family, and left at 4 o'clock p. m. for the north side of the island, the harbor of Matautu, where the Cormoran, the German cruiser, brought us news from Apia. The German cruiser Cormoran, Capt. Eisenmann, had taken the place of the cruiser Falke at Apia, and she as well as the

Torch and Tuaranga, English cruisers, were very serviceable in acting as scouts for the Commissioners among the various islands. At Matautu we held two "fonos," one for the chiefs on the north and the other for those on the south side of the harbor. Both were numerously attended, and the natives were profuse in their gifts, bringing and laying at the feet of the Commissioners cocoa nuts, bananas, flowers, chickens, pigs, and other things for use and ornament, to refuse which would have been an act of great discourtesy. As a result at each place we visited, sailors carried boat loads of such presents to our vessel. These presents were often of great value, such as mats, carved woods, canes, and curios showing the skill of these native artists. The Samoans make beautiful mats from the fibres of plants and trees, some ranging in value up to hundreds of dollars. They also make cloth called Tapa from the barks of trees, which by pounding

they beat into a uniform thickness and from which they make their loin cloths, called Lava Lavas, and various other garments.

At one of these "fonos" natives of the two factions came into collision, in their zeal to be first in offering hospitalities to the Commissioners. One man was severely injured and we had to send him to the hospital at Apia. The assailant was afterwards tried and punished by the Commissioners. The feeling between the adherents of Tanu and Mataafa we found to be very tense, and the chiefs of the different tribes told us that it required great effort on their part to prevent outbreaks and collisions between the young men of either faction. We were very much interested in the native games which were played for our entertainment, as well as the dances and public dinners. At the dinner given at Matautu the Commissioners were served at a table sufficiently large to seat the

three Commissioners and secretary, and from some source they had procured a chair for each, borrowed probably from the homes of the missionaries. At our request, however, the dinner was served in native style, all the dishes and viands were brought in and placed upon banana leaves. The roast pig was brought in whole and placed in the center of the table, while the chickens and vegetables were placed upon separate leaves, and, with vegetables and bread fruit, were all served in a single course. We were at first perplexed how to carve or serve pig and chickens without knives or forks, and my associates began to reach for pocket knives when our hostess, who spoke English fluently, offered assistance and immediately pulled a leg each from the pig and chickens and placed them upon the banana leaf in front of each Commissioner. It was a primitive way of eating, an illustration of Diogenes philosophy, but the food was de-

VIEW FROM OUTSIDE, PANGO PANGO HARBOR

licious and everything about the room in which we were served was scrupulously clean, and the hostess and her assistants were as polite and attentive as those in modern homes. Our appetites, too, had been sharpened by the ocean air and the walk from our vessel which, coupled with the novelty of the service, made this dinner in the Samoan home one of the most delightful I ever ate.

From Matautu we set sail for the south side of the island of Savaii, and on Friday, the seventh of July, met the chiefs of south Savaii in council. Savaii is not so thickly inhabited as the smaller islands and the land is not so fertile. It is of later formation, and smoke is at times seen issuing from some of the higher peaks. One of these mountains since our return to America has been in a violent state of eruption.

Late in the afternoon of Friday we left the island of Savaii and anchored for the night off the small island of Mo-

nona, where next day we held a meeting with native chiefs. At noon we left Monona for the little island of Apolima, our visit to which I have elsewhere described. Late on Saturday afternoon we left Apolima and anchored in the little harbor of Mulofonnu, on the island of Upolu. The little islands of Apolima and Monona are midway between the larger islands of Savaii and Upolu, and the water between these islands and the western shore of Upolu is much of the way very shoal, so that it would have been difficult for us to have made the passage in the Badger. We found the little Tuetaneka very convenient in enabling us to cross these shoaler waters and to enter these smaller harbors. At Mulofonnu we received an invitation to visit the German plantation, which has large buildings and extensive works at this point. We spent the night at the superintendent's home and were pleasantly entertained. This

is principally a cocoanut plantation, and copra is the chief product raised. It is for the most part kiln dried, and is shipped from here to all parts of the world. The work is done by blacks from the Caroline and Solomon islands. They are brought here in bands under three year contracts, and are re-hired or returned at the expiration of the contract.

On Sunday, the 9th, the superintendent furnished us horses and we rode with him over the entire plantation, saw the homes of the natives, kilns for drying copra, and the beautiful cocoanut groves, all of which had been planted by this German company. On Monday, the 10th of July, we anchored off the little town of Lulumoenga and met the chiefs there in council and at 2 o'clock p. m. sailed for Apia, and at night went on board the Badger, which seemed like returning home again.

On Tuesday, the 11th, we went down in our own vessel to Salufata, at the east

end of Upolu, where we met the chiefs of the eastern islands, among them Mataafa, who greeted us very cordially. Here we were treated to a mimic battle without firearms, in which the contestants engaged each other with sticks and stones, and at the close of the engagement several natives dressed up in comic uniforms marched past the Commissioners singing, "This is war without guns," "What has become of our guns?" These people are great comedians and have a fund of humor, which develops in their songs and conversation.

Still east of Salufata we held another council with the chiefs. Here in conversation with one of the chiefs Baron Sternburg expressed great admiration of a kava bowl, which was very finely carved and had been in the family of the chief for several hundred years, and what was our surprise as we were about embarking to see the chief's young men bringing to us this valuable old kava

bowl. There was nothing to do but to accept it, and send back a present in return. It is a custom of these people, if a stranger expresses a liking for an article, to make a present of it to him, and it is an insult not to accept it. I myself, however, became the beneficiary of the baron's admiration, for he was already the possessor of a fine kava bowl, so he generously gave me the new acquisition which I brought home with me and still have among my curios from Samoa.

On Wednesday, the 12th of July, we went up to Malie in the steam launch belonging to the Torch and held another council with the chiefs at Affing, and with this council we closed our tour of the islands.

In these councils we met nearly all the chiefs of the islands and discussed with them the form of government best suited to their needs, and invited them individually to meet us in a convention to be held at Apia on the 14th of July, 1899,

to consider and ratify a form of temporary government for the islands which we had outlined and nearly perfected.

On the 14th of July, 1899, in accordance with our invitation nearly every chief on these islands, over 400 in number, with their head men and orators met us at Mulinu near Apia and listened to the form of temporary government we had formulated, and after discussion of the same by their orators all consented to its adoption and selected the twenty-six head chiefs, thirteen each representing the adherents of Tanu and Mataafa, to sign the same for the Samoan people, which was accordingly done.

WORK OF COMMISSION COMPLETED

Our work was now accomplished. The natives were disarmed, their guns were in the hold of the Badger. The King had resigned; the office was abolished; and a white man's government was substituted in its place, leaving the

chief of each tribe to control affairs in his own locality in accordance with the customs and traditions of Samoa. All this had been accomplished in two short months, and now as soon as the officers under the new government could be installed we were ready to return to our homes.

The officers under the temporary government had to be selected from the consuls and others there acting for their governments. This was accomplished after some diplomacy and discussion, leaving the three consuls of England, Germany, and the United States as Commissioners under the new government, Mr. Osborn as Chief Justice, and Dr. Solf as President of the Council, and on the 18th of July, 1899, at 1 o'clock p. m. we sailed from the harbor of Apia for San Francisco and home.

The deck of our vessel was filled with native chiefs of the Tanu and Mataafa factions, as well as with white men, of-

ficials, and citizens of the islands, to bid us good-by, and we were assured and reassured by these native chiefs that they and their people would forever keep the peace. "We will see to it," as the interpreter laconically interpreted them, "that the Commissioners do not make fools of themselves when they report to their governments that the war in Samoa is at an end, for we will make their report come true."

And it has come true. The war in Samoa ceased when the natives were disarmed, and the promises made by these Samoan chiefs have been kept to the letter. The temporary government ratified by the Samoans lasted until the governments of England, Germany, and the United States, adopting the report of the Commissioners, divided the islands among the three nations. The United States took Tutuila, with its splendid harbor, the smaller islands near it, and the remote eastern group known as Rose

islands. Germany, exchanging some interests in Africa with England for her interests in Samoa, succeeded to the remainder of these islands.

THE SAMOAN ISLANDS

I must not leave these beautiful islands without saying something of their climate, soil, productions, inhabitants, etc.

The Samoan islands are a volcanic group, about sixteen in number, lying between the 13th and 15th degrees of south latitude, and extending in a northwesterly and southeasterly direction, an approximate distance of 250 miles. Savaii, the most westerly as well as the largest of the group, is rectangular in shape, and is about twenty-five miles long by about twenty miles wide. Upolu, the next in size, is about twenty-five miles long with an average width of about fifteen miles. Tutuila, which came to us in the division of the group, lies

about fifty miles southeast of Upolu and is about seventeen miles long by three to five miles wide. Savaii and Upolu are about twelve miles apart, and between them lie the small islands of Apolima and Monona, and adjoining or in close proximity to the larger islands of Savaii, Upolu, and Tutuila, are a number of other small islands, most of which are inhabited and from which to the larger islands the natives go and come in large and small canoes. The islands which came to us by the treaty following the report of the commission are Tutuila, with the small islands in close proximity, among the most important of which is Aunuu, a small wooded islet near the mouth of the harbor of Pago Pago; the Manua islands, a small group three in number about fifty miles southeast of Tutuila, consisting of Tau, about four by three and one-half miles in length and width, Olesega, about three miles long by one-half mile wide, and Ofu, a mere

islet; and Rose island, a mere coral reef about seventy miles east of the Manuas.

DIVISION OF THE ISLANDS

These three groups of islands, now under the sovereignty of the United States, are separated and somewhat distant from the rest of the Samoan islands which lie in compact form and which now, under the treaty between Great Britain and Germany, belong to the latter government. In the division of these islands several questions arose for consideration by the governments of Great Britain, Germany, and the United States. The Germans had large interests in the island of Upolu; a company of Germans had invested, many years ago, in lands on the island of Upolu, and a wealthy German corporation known as the German Company, had succeeded to these interests and was still engaged in the manufacture and export of copra. The English and American interests in

these islands were small, and Germany was therefore naturally desirous of protecting the interests of her own people, while our government desired to obtain separate and independent control of the harbor of Pago Pago. Great Britain having, therefore, arranged with Germany to take certain German interests in Africa and the South Seas for those in Samoa, it was not difficult to make division of the islands between Germany and the United States. Ten years of annoyance and discord in attempting to govern Samoa under the Berlin Treaty had demonstrated the fact that while a great government may be able to govern its own people successfully and satisfactorily, three great governments could not so govern these little islands of the sea. Questions unlooked for and unprovided for in the treaty were continually arising, and the representatives of one government did not feel able to determine them until they had been submitted

to and ratified by his own and each of the other governments. As a result, matters pertaining to the immediate interests of Samoa were often held in abeyance for long periods of time till the home governments could sanction and approve, and not unfrequently the little partisan and natural jealousies which gave coloring to the question in its inception and determination by local officers accompanied it to the home government for final decision. The commission, therefore, upon its return having unanimously recommended a division of the islands and a termation of the tripartite system of government which had existed there between the governments of Great Britain, Germany, and the United States under the Berlin Treaty, the three nations by treaty agreed upon the division already named.

Rose island and the Manuas are of little value to the United States, but it was deemed better that they should not

pass into the hands of a foreign jurisdiction. The Manuas claim to be the cradle of the Samoan people. They are ruled by an independent chief, and certain deference is paid to the rulers of these little islands by the native races of the others.

The Samoan group of islands, like most of those of the South Seas, are volcanic in character, and some of the higher peaks, as we have elsewhere said, bear evidence of not very remote eruption. The later formation of Savaii is shown by want of the decomposition of the lava beds and less density and size of its forest trees. The principal plantations are in the island of Upolu, while Savaii is not only more sparsely settled but its soil is less fertile and little cultivated.

The illustration is frequently used of comparing the surface of these islands to a hat, the center being represented by the crown, and the level and fertile land by the rim. A better illustration would be

a succession or row of hats whose crowns would represent the continuous and successive peaks and having one continuous rim at the bases thereof, extending from the almost perpendicular sides of the mountains out on the coral reef to the water's edge. This fringe of fertile land varies much in width in the different islands and in parts of the same island. In places the shore comes in near the base of the mountain, and in other places there is a wide belt of level or comparatively level land, the slope being gradual from the mountains to the sea. The islands bear evidence of having been uplifted from the sea by sudden or successive volcanic action, and at the time of such upheaval the sides of the mountains where they approach the sea must have presented the same perpendicular character below its surface, as they still possess above, and it is believed that to the little coral insect we are indebted for this tributary of fertile land that fringes all

the islands of the South Seas. This reef attaches to the mountain's side at the water's edge and extends down distances of undetermined depths while in width it reaches out sometimes for miles into the ocean itself; upon this shelf thus formed the debris from the mountains brought down by the rains and elements, has found a place of deposit, and as the level land thus formed has extended itself the little insect has continued to extend his wall of defense still further and further into the sea. So that surrounding each island of this group, especially Upolu, will be found, out beyond its level land, a quiet lagoon of water extending from a few rods to several miles in width and varying in depth from a few inches to ten and twelve feet. The base and sides of this lagoon are solid coral reef, firmly attached to the shore and extending down to an unknown depth. The outer edge next the sea is higher than the floor of the lagoon, and

presents to the breakers of the ocean an impregnable bulwark against their assault upon the shore. The harbor of Apia, in which we were anchored a great portion of the time during the months of June and July, 1899, is but an opening in the coral reef, the walls of which at its entrance are not a great distance apart. We were generally anchored out a mile and a half or two miles from shore, and the coral reef at the entrance of the harbor extended out beyond us for perhaps a mile or a mile and a half more. We could, therefore, from our vessel's deck observe this channel of quiet water for a long distance up and down the northern shore of the island. It was the great highway for native canoes. Nearly all the travel in Samoa, even from one part of the island to another, is by boat. And at night, as in Venice you listen from your hotel to the song of the gondolier, so in Samoa we listened from our vessel's deck to the music of the oars

and the chant of Samoan songs. This begins with the setting sun and extends far into the cloudless moonlight night. There are scarcely any roads and few well traveled paths across these islands. This safe and quiet waterway furnishes a shorter and more convenient means of communication from one projecting point of the island to another than any transit across even the level land.

This quiet lagoon of water furnishes, too, not only a highway for the people but it is the fishing ground of the islands. Marvelous tales are told of the quantity and variety of fish that are here captured by net, spear, and hook. Every morning at sunrise you can see hundreds of these fishermen in boats and on foot gathering in their day's food from the sea. But for this sea wall erected about these islands, their soft and porous shores and mountain sides would soon disappear by the constant erosion and avulsion of the sea. The violent waves

and breakers come from the north and west, and they beat upon the outer wall of the coral reef with a deafening roar, sending foam and spray high into the air. From the deck of our vessel this dashing of the waves upon the outer reef sounded like the roar of the falls upon the near approach to Niagara, and when the sea was running high and these great waves struck with terrific force upon this wall of rock, throwing their foam and spray high into the air against the glittering sun, and the echoes of their expended force resounded along the shore, like distant thunders of the storm, the scene was one to inspire admiration and awe, and it required no further exhibition of its powers to convince the beholder of what old ocean could do when angered by contending winds or lashed into fury by the gale. It was but ten years ago in this same harbor that six vessels of war were destroyed, three American and three German. The storm

came from the north and west and drove them upon the reefs, crushing and breaking them like shells upon their ragged and jagged points. All were broken and shapeless wrecks except one poor vessel which foundered and disappeared under the shelving coral reef, never to be seen or heard of more. The fragments of the wreck of the wooden vessels, among them the Trenton, then one of the finest vessels of the American navy, have been gathered up and no trace of the wreck can now be seen, but the skeleton of the iron vessel Adler, of the German navy, and one of the finest of its time, still lies rusting upon the reef well in toward the shore of the harbor of Apia, a sad monument to the brave sailors who perished here. Seamanu, chief at Apia who has recently died, never tired of exhibiting to us the medal awarded him by our government for his bravery in saving the lives of American seamen, and in telling of the thrilling adventures con-

nected with that event. The English man-of-war had steam up when the hurricane broke and immediately stood out to sea and alone of all the fleet escaped.

These islands are subject to severe storms during the hurricane season of December, January, and February, and in recent years vessels remaining in these waters during those months generally seek our safe and secluded harbor of Pago Pago, which, being located upon the south side of the island and protected by a reentrant and narrow entrance, is safe against hurricanes or any storms of the sea.

Many of the mountain peaks of these islands are flat or hollowed at the top, showing forms of extinct craters, and the higher elevations are broken by precipitous chasms and deep cañons so that their ascent is difficult and often dangerous. The area of these islands is estimated to be about 820,000 acres, or less than the state of Rhode Island and not

greater in extent than some of the larger counties of the states. No survey has ever been made of the land, so that the estimate may be only approximately correct. Of this area the greater portion is mountains and high precipitous bluffs, so that perhaps not one-third of the entire surface can ever be successfully cultivated. The mountains and other portions of these islands where not cultivated are covered with dense forests overgrown by tropical vines and filled with an undergrowth of knitted shrubs and vines, producing a shade so dark and dense as never to be penetrated by even the piercing rays of a tropical sun.

CLIMATE OF OUR SAMOAN POSSESSIONS

The thermometer ranges from 70 to 90 degrees Fahrenheit, very rarely falling below the former and rarely rising above the latter degree. The atmosphere, however, is humid and the same degree of temperature there is much

more oppressive than in the rarer and drier atmosphere of the temperate zone. In all tropical climates there is no twilight of the rising or setting sun. The rising sun bursts forth with full force of light and heat, with no warning of approaching dawn, and immediate darkness marks its descent beneath the line of the western sky. The coolest period of the day is from three to five in the morning, and the hottest from ten in the forenoon to four in the afternoon. The days and nights, as everywhere near the equator, are of about equal length. The winter, which is summer north of the equator, is the pleasantest season of the year. The summer, January, February, and March, is the period of rains and storms. Hurricanes are not infrequent, but cyclones and thunderstorms are never known. The rainfall is said to reach as high as 166 inches for the season. The climate is enervating. It affects all. Not only the natives, but the honey bee

declines to work. The members of the commission arose generally at three o'clock a. m., took a sea bath, a cup of coffee and a piece of toast, and then worked until breakfast at eight o'clock, by which time they had completed their labors for the day, and like the natives, sought rest in the shade. The water, fresh from the mountains, is said to be good, but becomes impregnated with malaria in the sluggish streams and pools. We used water distilled from the sea, with ice manufactured on board ship. The climate is free from epidemics such as cholera, small pox, yellow fever, bubonic plague, etc. Consumption, however, contrary to general belief, is of common occurrence among natives and foreigners alike. There are many diseases which seem to be indigenous to the climate, the most loathsome of which is elephantiasis. It is generally confined to the natives, but white residents have contracted it after long residence there.

It generally attacks the limbs of the victim and the leg or arm swells to an enormous size and assumes a dark purple color. It is extremely painful, but the sufferer sometimes lives many years and often dies of an intervening disease. It attacks some gland of the body and occasionally assumes the form of a tumor, which deformity sometimes reaches an enormous size and a weight exceeding a hundred pounds. The physicians there attribute the cause to a microbe believed to be found in stagnant water which finds lodgment in the stomach and then in some gland or tissue of the body. It is deemed by physicians there to be incurable, though cases have been reported where the surgeon by the use of the knife has successfully removed portions of the adipose tissue of the afflicted limb, reducing it in size and relieving the sufferer of much intense pain. The tumors have in many cases, when not connected with vital organs, been successfully re-

moved. Deep seated ulcers, abscesses, and cutaneous diseases are among the more common on these islands. Longevity is much less than in the temperate zone. The native is old at sixty years, and rarely attains the age of seventy-five. The death rate, as given by our consul-general, Mulligan, is seventy-five in the thousand, while that given as the highest in our own country, at New Orleans, is 26.37, at Washington 22, at Cincinnati 20.06, and at Chicago 17.5.

NATIVES OF THE ISLAND

The estimated native population is about 35,000. It is slowly decreasing, which seems to be the destiny of the barbarian race at the approach of civilization. They are Polynesian in type and among the finest specimens of their race, tall, large, and muscular, with a dignity and presence that would become nobility and excite the envy of the stage. They are all members of some church; about

27,000 are Congregationalists and Methodists, about 7,000 are Catholics, and the remainder are Mormons and members of other sects. The missionaries established churches here very early, about 1840, and their work has been successful and its results of great benefit to these people. Nearly every native can read and write, and the people are generally moral and temperate in their habits of life. A recent history of the Polynesians, written by W. D. Alexander, of Honolulu, claims Samoa to be the cradle of the race; that the natives of New Zealand, Hawaii, and the intermediate islands of the South Sea are their offspring. But whether they be the parent or offspring of the race, it is true that the Samoans retained their independence to the last and have become subject to no foreign power until the recent treaties that in form have transferred their allegiance to Germany and the United States. All the other islands of

Polynesia except Hawaii long ago became subject to some foreign government.

The Samoans are passionate and emotional, not sullen or revengeful. Their government is patriarchal, and the chief succeeds by heredity. The title of King, as has been already said, is of modern origin, and was the cause of much of the internal dissension between the tribes. The chief is the supreme ruler, and controls the people and the property of the tribe. Fines imposed for crime are paid by the tribe, so that imprisonment, which must be personal, is the only punishment which the native Samoan fears. They are very fond of titles, and are great sticklers for rank and caste. It is said at public gatherings called "fonos" they will wrangle for days to determine who is entitled to speak first. In drinking kava, the great national drink, at public festivities it is a mortal offense

for one lower in rank to accept and drink before all above him have been served.

The chiefs and nobility speak a different language, one which is not understood by the ordinary native, though the chiefs themselves can speak and understand the language of the common people. At one of the meetings of the Commissioners the interpreter informed us that he did not understand a word the chief was saying; that he was speaking in the language of the nobility which he could not interpret. The interpreter was told to inform the chief that he must address the Commissioners in the language of the common people, which he did, and it was readily interpreted.

The nobility look upon the common people with disdain and contempt, and it is regarded as a mark of great disrespect for one of the common people to pass the house of a chief with covered head or with an umbrella raised. They will not work, and the labor on the great

German plantations is done by blacks brought from the Solomon and adjacent islands. They are very fond of fishing and sometimes gather copra and sell to the merchants, but will rarely consent to any employment as hired laborers whatever compensation may be allowed.

They build splendid boats and operate them with great skill. Those in which they visited the Commissioners were built by the natives themselves; some have awnings and a raised deck and are propelled by eighty or one hundred oars and capable of carrying from two hundred to three hundred and fifty men. They are entitled to inherit the name "Navigators," which was given to these islands at an early day and by which they are still called.

The Samoans are natural orators; they love nothing better than discussion, which is often exciting and prolonged at the tribal fonos where matters pertaining to the tribe are con-

sidered and determined. The orator stands in front of his party or tribe and leans on a long staff or "talking stick," with the fua (a tuft of horse hair or fibre attached to a handle used to brush flies from the person) thrown across the left shoulder, and in a chanting tone, sometimes rising into a loud and emphatic one, he presents his views for or against the proposition before them. They are more oratorical than argumentative in the presentation of their case, and they say many flowery and pretty things that would seem to have little bearing upon the question itself. And they leave one subject and go to another without any continuity of expression or thought. The orator or talking man in every tribe, who is generally of some distinguished family, has great influence, sometimes but little inferior to that of the chief himself.

They are very hospitable. In every village is a guest house, at which

every person, Samoan or foreigner, is entertained free of charge, and by a law of the tribes each Samoan who has of taro, pigs, chickens, etc., more than is necessary for his immediate use, must divide his store with any poor relative who may need his help. There is, therefore, little inducement to the Samoan to accumulate more than is necessary for his immediate wants.

The soil is decomposed lava. It is fertile but easily exhausted; it can not be cultivated as in the temperate zones. Plows, cultivators, and other kinds of farm machinery are unknown upon the islands. The hoe, spade, and iron bar are implements of husbandry. Where upon the surface the lava would seem to be disintegrated and decomposed it will be found that beneath the surface and too near it to permit the use of the plow, are masses of porous but still undecomposed lava. These are, however, so soft and filled with interstices as to permit of the

growth of fruits and shrubs and in places of vegetables as well.

The vegetables of the temperate zone, such as potatoes, cabbage, etc., are rarely attempted to be grown here. They grow to enormous size but are woody, coarse, and fibrous, as well as insipid in taste; vegetables eaten by the white people are brought from New Zealand and Australia or in cans from the States. Taro and yams, a kind of turnip beet or potato, are grown here in abundance. They are eaten by the natives and sometimes by the whites. They are unlike anything found in the temperate zone and when cooked in the native ovens with fruit and meats are sometimes palatable.

Fruits of all kinds and most delicious in flavor are found here in great abundance. Among them are cocoanuts, oranges, limes, lemons, figs, vies, mangoes, pomegranates, bread fruit, bananas, pineapples, citrons, guavas, croc-

odile pears, custard, and mummy apples, etc., but no apricots, peaches, pears, apples, plums, or other fruits of the temperate zone.

The cocoanut tree is one of the most valuable found on these islands. The tree, as in other tropical countries, has a straight slender body with no limbs or foliage except at the top. It begins its growth as a branching shrub; each year it throws out new branches and leaves at the top like a tuft or plume and those of the previous year fall off, leaving an indentation in the body of the tree, and as each year's growth adds to its height the indentations caused by the decay and dropping of the branches of the preceding years clearly mark its age, and furnish a kind of ladder into which the Samoan boy places his bare feet and ascends the tree with the same facility that one of our expert electric men ascends the telephone poles with his iron heels. The nut or fruit is at the top

of the tree, and there are always to be found on the same tree and at the same time blossoms, green, and ripe fruit. The expert climber ties his legs with a strip of sennet (a kind of rope woven from the cocoanut husk) of such length as allows the foot to reach the indentation next above that in which the other already rests, and as these steps are uniform in distance the measured length of his fetters supports each foot and enables him to ascend with great rapidity and select the nut already ripe and fit for copra. For export the fruit must have fully matured and have absorbed the milk of the nut, but for use as food the natives gather them when less matured, and of the soft unripe pulp of the nut make some delicious kinds of food called palusami, while the milk affords one of the most palatable and delicious drinks. The tree is of slow growth, and matures so as to commence bearing in from six to eight years. It grows to a

height of sometimes seventy or eighty feet, and lives to a great age. The timber is open and porous, but it is of that spongy, corky character which stops the native bullet or arrow, and is accordingly made use of in the erection of native forts, while the husk and fibre of the nut make a coarse, strong twine called sennet, much used by the natives in fastening the roofs of their houses and the ribs of their boats. The leaves also form a thatch for their houses. They are of a resinous character so that they make a brilliant light, and are much used in a kind of brazier at night by fishermen along the shore. The mature nuts are carried in baskets to places where the meats are dried by exposure to the heat of the sun or in rainy weather in kilns or ovens heated by burning leaves and trunks of trees. The meat of the cocoanut, thus dried, becomes an article of commerce known as copra, and is shipped to all parts of the world; of the

exports from Samoa, $254,630 in 1894, $248,570 was copra. The cocoanut loves the sea; it is almost its native element. The nuts float long distances and are often lodged upon distant islands and there propagate and form forests where none had ever existed before. They love the shore, and whenever a tree is found it is always reaching out its arms and extending its body towards the sea. The trees near the coast are found to be more thrifty and productive than those distant from the shore. The plantation managers have learned this habit and affection of the cocoanut for the sea, and they now fertilize the soil remote from the shore by pouring about the trees large quantities of water from the sea. On the German plantation, much the largest on the islands, the trees are set thirty to forty feet apart and are cultivated so as to keep the ground free from weeds and shrubs. It is much work to excavate for the young trees; the lava

being coarse and undecomposed resists the spade and bar, but when the tree is once in place its roots run down into the porous soil and find nourishment and support in what would seem a barren rock.

The bread fruit tree is most highly prized by native Samoans. It has a beautiful foliage and is valuable as a timber, while its fruit, which is both a fruit and vegetable, is indispensable to the native. He gathers it and cooks it with other native fruits and vegetables in earthen ovens, and in large quantities he buries it in pits or cavities made in the earth, until it ferments. These pits are then opened and the gases which are very nauseating and offensive are permitted to escape. The residuum becomes a kind of dough. It is then gathered up and baked, and forms a wholesome and nourishing food. It is the native bread and is a staple article of daily food. The banana, next to the bread fruit, becomes

a necessity in the Samoan home. He eats it morning, noon, and night. He eats it cooked, and he eats it raw. He feeds it to his pigs and chickens, and if he has a cow she rivals himself in appreciation and consumption of this delicious and nutritious fruit. Bananas grow everywhere with and without cultivation. They are the finest and cheapest in the world, great bunches selling from five to fifteen cents. They grow on plants fifteen to twenty-five feet in height and are much improved by cultivation. They rapidly exhaust the soil and should not be permitted to be grown upon the same land for more than two or three years in succession.

Cotton was cultivated to some extent during the high prices of the Civil War, but its cultivation has since been abandoned. Experiments were made with coffee by the German Company and a large plantation at Vailele, near Apia, was planted. At first it seemed to thrive

and gave promise of success, but later the plants were attacked by the Ceylon disease and a large portion was cut down and destroyed; a small portion of the original setting remains, but it is not being extended. The berry of this coffee is small, but its liquid is of a delicious flavor, equal to the best grades of Java and highly appreciated by residents and visitors of these islands.

Some success has been attained in the cultivation or production of cocoa, from which nut the various forms of chocolate are obtained. The trees are healthy and the nut is abundant and of good form and quality, and it is believed that the experiment may ripen into success.

Sugar cane is said to thrive, but the rocky character of the soil makes its cultivation difficult, so that no sugar is produced upon these islands. Indian corn is also said to grow to great size and to mature here. But for the same reason it can not be cultivated to any extent.

Tobacco is grown in a small way by the natives for their own use; smoking is universal with men, women, and children. The native smokes vigorously a long cigarette rolled from a banana leaf, and when tired sticks it behind his ear, as the shop girl does her pencil, to be used again at his pleasure. Tobacco, tied up in small bundles of three to five pounds in weight, is often used as a currency in native traffic. It is not of superior quality and is little used except by natives. There is considerable timber on the islands, but for the most part it is high up the mountains and inaccessible by present methods existing here. It is wholly unlike anything found in the temperate zone. The visitor to these tropical islands does not at first realize the change from his northern home. He sees the same sun above him, the clouds and sky not unlike those of a summer's day in his own land. The contour of the distant mountains, hills, and

valleys are not different in their landscape from those many views to be seen in the mountain regions of the temperate zone, and the mountain streams and rivulets dash on down to the sea with the same glee and glad sparkle of sunshine as in the milder climates of the north. It is only by closer inspection, by analysis of the panorama about him, that he becomes conscious that he is in another and strange land. The grass at his feet is unlike anything he has ever seen; the first shrub or tree upon which his eye rests is unlike anything in his native land. He recalls the names of the forest trees, the beech, the maple, the elm, and others with which he has been familiar from childhood; not one is to be seen; each tree or shrub is unfamiliar in form and name. He is in another land, in another zone. Among the trees of larger size is the iron wood, from which the natives make canes, war clubs, kava bowls, etc. It is a hard, firm wood, of a

dark mahogany color, and almost as heavy as ebony, and admits of a polish almost equal in character. There are many varieties of trees, bearing, however, only native names, and outside of the nut and fruit varieties they are little known or used even by natives themselves. They are generally short, knotted, and not well suited for timber. All the building materials used on the island are brought from other countries, largely from the Pacific states.

The native houses are generally elliptical in form and are constructed by setting posts firmly in the ground, about six or eight feet apart, around the outer edge. These posts, which are about six to eight feet high, support the roof, which is the great architectural work of a Samoan house. It is a perfect truss roof of elliptical form, resembling on a smaller scale that of the great Mormon tabernacle at Salt Lake. It takes weeks and months to construct one of these

roofs, and with new thatching it lasts for many years. It is constructed of bent timbers brought to perfect form and held in place by fastenings of sennet, and the entire work is so interlaced and interwoven as to present a wonderfully artistic as well as unique design. Over this framework are laid many thicknesses of thatch to make it impervious to rain, which is the only element against which a Samoan architect has to contend. This roof is so strong and compact that it can be raised from the posts on which it rests and transported by boat or overland to any part of the island, and it is no unusual sight to see the Samoan transporting his house on one or several boats from the place where it was built to some other part of the island under control of the same tribe. The inner house is one entire room. To the posts are fitted mats as curtains, which are arranged to raise or lower with the course of the sun, those to the east being

drawn down in the morning and those to the west as the sun descends. The posts and curtains form the entire walls of the house. The floor of the house is generally a beautiful concrete, made by mixing pounded coral and sand, forming a beautiful and perfect cement. Into this when soft they sometimes press pebbles and different kinds of stones, which they grind down with rock. The combination makes a beautiful tessellated floor, and this is always kept scrupulously clean and neat. There is no furniture in a Samoan home, no tables, no chairs, no beds. They sit, eat, and sleep on mats. These mats, some of which are very beautiful and sell sometimes for hundreds of dollars, are made of the native fibres, obtained from native trees and shrubs. The Samoan sits on his mat like the tailor upon his bench, and sleeps upon the hard stone floor with nothing beneath but a single mat. The mat, too, is the Samoan table. All sit to eat around the

mat, upon which are placed the dainty viands — roast pig, duck, chicken, fruit, and vegetables served on banana leaves. There are no dishes, knives, or forks. The master of the family pulls out a limb from the well-done fowl or pig and distributes it to the members of the family, while a single cocoanut cup filled with kava, tea, or coffee furnishes the drink for all. Everything is scrupulously clean, and the food is generally well cooked and good. Kava is the native drink. It is produced from the dried root of a native tree. It is astringent in taste, not pleasant to the novice, but it leaves an agreeable after-taste. It is not intoxicating, though some one has said that "while it does not affect the head it tangles the heels."

The favorite brewing of kava consists in having the kava root chewed by some young and beautiful girl of the family or tribe. Having chewed and ground the root into minute particles she expector-

ates it, mouthful after mouthful, to the required amount into the kava bowl, an immense circular wooden bowl from ten to thirty inches in diameter, supported by from three to ten or twelve wooden legs, dug out and carved from the iron-wood in one single piece. Some of these kava bowls are very old, handed down from father to son. They are to them almost priceless in value. Another native beauty brings water in a cocoanut shell and pours upon the ground kava while a third kneads the substance with her hands to extract from it the quality which forms the drink. When this is done one of the maidens with a wisp of cocoa fibre strains the residuum by drawing the fibre rapidly and frequently through the liquid. The kava is then ready to be served, which is done by some designated person who knows the rank of each guest and to whom the cup is to be passed in turn. As the Commissioners were treated as guests and superior,

therefore, in rank to their hosts, they fortunately had the privilege of being the first to drink from the cup, and as a further mark of deference and native delicacy, in this instance the root was pounded in their presence instead of being ground in the usual way. Some of my associates affected a partiality for kava, but I must confess I should not prefer it as a common drink.

The Samoan for the most part does his cooking in ovens constructed by digging holes in the ground and encasing them with rock in which he builds a fire of cocoanut leaves and branches until the rocks are heated to nearly a white heat. The ashes and brands are then removed and the food to be cooked is placed therein and covered over with branches of trees, leaves, and earth and so remains until it is completely cooked. In these ovens are placed chickens, young pigs, taro, guavas, pineapples, and various fruits to give flavor to the

GRAVE OF ROBERT LOUIS STEVENSON

food, and when the covering of the oven is removed the meats and vegetables are found to be delicious in flavor and cooked to the taste of the most fastidious. They resemble very much those delicious foods that used to come from the brick ovens of New England mothers on Sunday mornings. The young pig of four or six weeks old is a dainty dish with the Samoan, and it comes before the guest fresh from the oven, standing upon its four feet well stuffed with some admixture of fruit and vegetables and holding in its mouth some delicious vie or other choice fruit with which these islands abound.

MEMORIES OF STEVENSON

The Samoans are a very interesting people and we spent several delightful months among them. Like all emotional people, they like their friends and hate their enemies. They were very fond of Robert Louis Stevenson, and when he

built his splendid home on the island of Upolu, back some three miles from Apia, these natives, who refuse to work for remuneration, built and constructed for him a road from the city to his home for love, and to this day it is called by them the "Road of the Loving Heart." It was a herculean task to cut a roadway through this dense forest and jungle and to smooth the surface so that horses and carriages could drive from the shore to his home. Poor Stevenson; he was beloved by all who knew him, the savage and civilized alike. He built here a splendid home, hoping in this mild and genial climate to mend the feeble body always too weak for the brave, ambitious soul it contained. It was not to be. The slender thread of life parted, and that brilliant mind lives today only in the creations it has made. His body lies entombed at the top of the rugged mountain that overlooks his home. It was carried on native backs to the final rest-

ing place. The tomb was fashioned and molded from native cement by native hands, and every day these native mourners climb the mountain's rugged side and place fresh flowers upon his grave. No monarch ever received greater honors than those accorded him by these native chiefs, and no memory remains brighter in the minds of civilized men than that of Robert Louis Stevenson in the hearts and souls of these simple native Samoans. Pomp and display are not emblems of sorrow; and wealth alone can not honor the dead. The burial of Stevenson was free from both, but the honor accorded him was in the genuine sorrow of these simple people, so evident at his death, and in which they still so genuinely cherish his memory. He is dead, but he lives not alone in the works of his genius but in the songs and traditions of this loving race, and every night can be heard from the canoes that glide along the shore

songs in praise of Tusitala, as they called him in their native tongue. The home has passed into stranger's hands, but it is ever open to pilgrims who visit at his shrine. The house was struck several times by shells from our fleet during the war between Tanu and Mataafa, not intentionally, but in shelling the forts and troops of the insurgent chiefs one shell went quite through the house, but without bursting or injuring seriously its walls. One of our party, Dr. Norton, from the Badger, was so fortunate as to pick up in one of the rooms of the home a stray leaf from the manuscript of *Treasure Island*, which he naturally appreciated highly. The house was vacant when we were there. The family had gone, and Stevenson's personal effects had been removed. A portion of his library, however, had been sold and we were able to pick up some of the books which he had used.

Our visit to Samoa was one of the most interesting events of my life and I shall ever recall my mission to these people as one of the most memorable and pleasant undertakings of the past.

Our voyage home was pleasant and uneventful. Sir Charles Eliot, the British Commissioner, did not return with us but went to Australia to visit a sister, but Baron Sternburg and my secretary, Mr. Morgan, returned with me on the Badger. We spent a few days at Honolulu in returning, and then made direct for San Francisco. Sir Willam Van Horne sent his private car to meet us and in it we made a delightful trip to St. Paul. After spending a day with Senator C. K. Davis at St. Paul the party made a visit to my home in Yankton, where the commission separated, each to make his individual report to his government and to take up new matters in the great affairs of life.

Good-by, Samoa; I hope to visit you

again while I still remember the actors and events of the past.

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